



James Bonnell Esq. —



James Bonnell Esq. —

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THE
LIFE and CHARACTER
OF
James Bonnell, Esq;
LATE
Accomptant General
OF
IRELAND.

To which is added,
The SERMON Preach'd at
his FUNERAL:
BY
EDWARD Lord BISHOP of
KILLMORE and ARDAGH.

The LIFE by
WILLIAM HAMILTON, A.M.
Archdeacon of *Armagh.*

Pfal. 37. 37. *Mark the Perfect Man, behold the
Upright; for the End of that Man is Peace.*

L O N D O N,
Printed and Sold by *J. Downing* in *Bartho-
lomew-Close* near *Smithfield*, 1703.



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AN
ADVERTISEMENT

About the Printing Mr. Bonnell's Life in England.

HAVING read Mr. *Bonnell's* Life with a great deal of Profit and Pleasure, was easily inclin'd to think that others might do so too. And therefore I Resolv'd to do what I cou'd to get it reprinted here. In order whereunto, I applied my self to such, as I thought best able to inform me, to know whether it might lawfully be done: and being satisfied by them that it might, I resolv'd to lose no time in sending it to the Press.

There may be some perhaps that may envy Mr. *Bonnell* his just Character; who will therefore disbelieve the Account that is here given of him. And the Greatness *Vide Pref.*
of the Character may possibly encline o- X, XI.

thers, that are better tempered, to entertain some Suspensions of the Truth thereof. But I wou'd desire such to consider, how well it comes abroad attested. There

An Advertisement, &c.

Vide page,
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are the Hands of Six of the most *Eminent*
Bishops of the *Kingdom* of *Ireland* to it
And what is very remarkable, we have
one of them, that had most intimate Con-
versation and Correspondence with him
Sacredly protesting, that both himself and
the Writer of the Life *have been so far from*
setting Mr. Bonnell's Character above what
there was real ground for, that he thinks
they have come short of his intrinsick Worth
I hope that, by the Blessing of God, it will
contribute something towards raising and
increasing a Spirit of true and unaffected
Piety in the World. For I can scarcely
think it possible for any one to read it
with any Manner of Attention and Ap-
plication, without being very much be-
ter'd and improv'd thereby.

Care has been taken to correct the
Errata's of the *Dublin* Edition. And for
the more ready finding of any Particular
there is added, at the end, a Table of Con-
tents.

T H

THE PREFACE.

LIVES are usually Read with greater Pleasure and Application, than any other kind of Writing; and it must be own'd, that when rightly chosen, they give us the most useful Views of Humane Nature, and the justest Representations of Virtue and Vice, with their different Consequences and Effects.

But then it's observable, that the World is chiefly fond of knowing their Story, who have Acted the most Embroil'd and Busie Parts of Life; Have Commanded Armies, or manag'd Surprizing Turns of State; Have, by Policy or War, made themselves Famous, the Subject of common Observation and Discourse; Or Hurry'd on by Ambition, and other Destructive Passions; have laid Countries Waste, and done fatal Mischiefs; to Mankind.

And so far have Mens Inclinations been Gratify'd and Encourag'd, that the World is daily more and more over-stock'd with this sort of Lives, which, as commonly Written, have a Fatal Influence upon our Minds, and prove very Pernicious to Religion. They

give a dangerous Turn to our Thoughts, and Infect the Soul with wrong Notions of Things. The little Regard that's had to Justice and Piety, in the Characters of Princes and Warriors; and the Praises that are given to all their Successful Actions, however Violent and Bloody; The Magnificent Descriptions of Armies and Battles, with the Glory that still Surrounds the Head of the Fortunate and Bold: All these Inflame those Passions in us, which our Religion requires us to Subdue. A wild Ambition Fires the Mind, and drives it furiously on, in pursuit of Mistaken Honour, until, at last, the true Temper of Christianity is quite Destroy'd, that Humility and Meekness; that Deadness to the World, and Submission to the Will of God; with that Justice and Charity to Men, which make up so great a part of the Christian Life: For 'twill be hard to perswade Mankind, that Violence and Injustice are Crimes, while those who Committed them are applauded in Story; or that, to be Meek and Lowly, are necessary Duties, while, even in Christian Annals, the Cruel and Vain-Glorious make the greatest Figures, and are the constant Subject of Panegyrick and Praise.

To remedy these Mischiefs in some measure, It were greatly to be desir'd, that the World were furnish'd with a sufficient number

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and her of another kind of Lives; of those who
ings have been Great in Religion and Goodness;
and study'd to Conquer their Corruptions
Var as their most Dangerous, if not only Ene-
to all mies; who have spent their Lives in the Ser-
vice of God, and made it their constant Busi-
ness to do Good to Mankind.

Such Lives as these, we might reasonably
hope, wou'd very much serve the Interests of
Religion, by proving an Antidote to the Poy-
son of those other Histories, which are so De-
structive to It. They wou'd represent Piety,
it of not in Notion, but in Life, with all its Charms
true about it; and shew not only the Possibility,
oy'd but Delightful Easiness of a Religious Con-
versation. The Pleasure of Narrative wou'd
the still engage our Attention, and prevent a
aridity Weariness, which few can escape, when only
art of Books of Reasoning and Argument are before
rd to them. And bright Examples of Holiness,
d In faithfully Represented, cou'd hardly fail of
Com-awakening good Thoughts in our Minds; of
; or touching us with sad Reflections upon our own
essary Behaviour, so different from what we Read
ls, the of others; and exciting strong Desires of fol-
eatest lowing such Patterns.

This is the End propos'd in Publishing the
following Life of Mr. Bonnell: It is hop'd,
mea- that the Character of One, in whom every
at the Christian Grace did so eminently shine, may
num- contribute somewhat towards raising a Spirit

of true Religion in this Age; that the consideration of his Early Piety, may Animate the Youth among us; of his constant Devotions, may quicken our Zeal; of his Justice his Charity, and universal Goodness, may stir up lasting Resolutions in our Minds of following so great an Example of These, through all the Parts of Virtue and Holiness.

And so well was the Character of that Excellent Person establish'd and known, that he was very few days laid in his Grave, when several good Men, without being acquainted with one anothers Thoughts, conspir'd in Opinion, that a faithful Account of his Life and Virtues was what might benefit the World which they accordingly at several times proposed, to a Person nearly concern'd, to have all Justice done to his Memory; and who, they believ'd, wou'd be most Zealous to have such Work undertaken, carry'd on, and finished.

Nor wou'd these Hopes have appear'd in the least Ill-grounded, had Mr. Bonnell's Life been the work of a Pen, which 'twas once expected, or rather desir'd, wou'd have been employ'd in it; which could have set his Virtues in their true Light, and drawn his Character with all its just Advantages. But since these Desires have fail'd, the World must be satisfi'd with this Work, as 'tis now Publish'd; of which I can only say, That I have put the Informations, which were given

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me, faithfully together; for tho' I was no
Stranger to Mr. Bonnell, yet I cou'd not,
from any Knowledge or Observation of my own,
pretend to give the World his Character.

But this Defect was in a great measure
made up, by the Materials wherewith I was
furnish'd for a Work of this Nature; I had
large Memorials of his Life put into my
Hands, drawn up by his most Intimate Friends
both in England and Ireland, by those upon
whose Knowledge and Fidelity I can safely
Depend: The fullest of which are, the Work
of the Reverend Mr. Strype, mention'd more
than once in the Life; who, as he knew Mr.
Bonnell from his Childhood, so very much
encourag'd the Publishing his Character;
and readily gave his assisting Hand to this
Work, without which, it must have been much
more Imperfect than it now is.

But the Reader will easily perceive, That
the principal Materials for Mr Bonnell's
Life are his own Private Papers, and that
to them the World is chiefly Indebted for
his Character; my chief Business being, to
put such of his Meditations together, as gave
most Light to any Passages of his Life, or
confirm'd the Instances given of his Piety.

And now that I have nam'd his Private
Papers, which are so often referr'd to in the
Life; I must acquaint the Reader, that Mr.
Bonnell, for many Years together, almost e-
very

very day, put down some Devout Thoughts in Writing; and has left behind him many Volumes of Meditations and Prayers on every Duty of Religion; On the Difficulties, and on the Comforts of It; On every Virtue, and every Sin; On the Weakness and Wickedness of Man; On the Mercy and Goodness of God; On all the Mysteries of our Faith, and the wonderful Methods of Divine Providence, to Redeem and Save us; On Death and Judgment; The Pains of Hell, and Joys of Heaven. These Papers shew the constant Frame and Temper of his Mind; the Warmth and Sincerity of his Devotions; What was the great Bias of his Thoughts, and How he employ'd his Retirements. They contain his Secret Complaints, Resolutions, and Desires; with proper Motives, and earnest Prayers, to confirm him in his Duty. And all these being Writ only for his own Private use, design'd for no Eye besides, but that of Heaven; I cou'd not but conclude, that they give us the truest View of his Piety, and were the best Vouchers I cou'd produce for the Truth of his Character; and consequently, that the more of his Meditations were inserted in the Life, it would not only be the more useful, but the World wou'd have the juster Notions of his Excellencies; since these Writings, no doubt, were what he himself calls them, The Transcript of his Heart.

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With these Materials, I was enabl'd to carry on the Life; which consists of Two Parts. The First, contains Mr. Bonnell's History, with such of his Meditations as were proper to illustrate every part of it, and give a general View of his Piety: The Second, consists of his Character at large, and shews how he discharg'd every Duty that we owe to God and Man, and is clos'd with his Character in short, and some proper Inferences drawn from the whole.

The Work being drawn up according to this Method, I durst not venture it abroad into the World, till it was Perus'd by those who were most intimately acquainted with Mr. Bonnell, and cou'd make the best Judgment of any Account of his Life. Some Eminent Bishops of our Church, were pleased to look it over; who, under their Hands, have confirm'd the Truth of his Character; and allow'd their Attestations to be publish'd for the Satisfaction of the World. But as none knew Mr. Bonnell better than the Bishops of Killmore and Derry, so, I must acknowledge, that their Lordships were at the Trouble, of giving me their Thoughts at large, of every part of the Life: They set me right in some Matters of Fact, and I made several Alterations in it by their Advice. It was examin'd likewise by several Divines, upon whose Judgment and Friendship

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ship I cou'd most rely; who made several Observations on it, which were useful to me.

But so great a part of this Work consisting of Mr. Bonnell's Private Meditations I think it here proper to obviate one Objection against the Publishing of Them: Some may think, they are not so fit for Publick View, having been never intended for such by the Composer of them, wanting his last Hand, and being not so Correct as he cou'd have made them. But to this I answer, That Mr. Bonnell's never intending these Meditations for the Publick, is so far from being an Objection of Weight against them, that it is an undeniable Argument of the Sincerity of his Piety, and of his being really what they represent him. A Man may speak and write very Piously, and yet not be truly Pious; he may publish Pious Books, and yet be an Hypocrite: Worldly Designs of Interest and Fame may be the Motives of those specious Appearances, and render a Disguise of Piety necessary for him. But that Piety which dwells in the Closet we ought to presume Sincere; and those Meditations which were written there, and never design'd for a more Publick Appearance, do certainly speak the Language of that Soul which compos'd them. Now the End of writing Mr. Bonnell's Life, being to give such a just Representation of his

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Excellencies, as might engage others to follow his Example; it was necessary to give such Proofs of their Truth and Reality, as might satisfy the World: And what better could be desir'd, than those secret Memorials of himself, those private Breathings of his Soul, wherein he speaks to God without any Temptation to Vanity, or Need of Reserve? 'Tis therefore by these we are chiefly to judge of Mr. Bonnell; from them we may see how he laboured to overcome the World and himself; to get above the Esteem and Fear of Men; to inflame his Soul with the Love of God, and fix every Virtue there. And although every instance given of his Piety, might be fully prov'd by many more Testimonies, than 'tis thought necessary to produce here; yet the Reader will, no doubt, look upon his Private Meditations to be the most demonstrative Arguments of his real Goodness; since the Testimonies of Men could reach no farther than his outward Conduct and Behaviour: But every Evidence does happily concur to prove his Character, his humble Behaviour, his inoffensive Life, and Heavenly Conversation, was matter of Wonder and Observation wherever he was known; and is now confirm'd to the World, by what so many Excellent Persons of the most sacred Character have declared; and his Private Meditations shew the inward Sense and Sincerity

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rity of his Heart; how free he was from Hypocrisie and False Pretences; they lay open his very Thoughts, and those secret Principles of Virtue and Religion, which influenced his Actions, and govern'd his Life.

I will readily grant, that these Meditations wou'd have come abroad more Correct and Perfect than they now are, had they been Published by their Author; his last Hand, wou'd have given them some finishing Beauties, which they all have not now in an equal degree; yet, as they are, they express such strains of Devotion, as must needs be of great Benefit to every well disposed Reader; there is a Sweetness and Spirit in them very rarely to be met with; and none will make the Comparison without observing, That very few Study'd Pieces of Devotion, Published by the Authors themselves, do exceed, or even equal Mr. Bonnell's Private and Occasional Composures.

Nor can it be any Injury to his Memory, to Publish those Remains, which he intended to conceal; for his very Design of concealing them, raises their Value; for otherwise they had not been such certain Arguments of his Piety, as they now are: And what does best Illustrate and Confirm his Character, does most Right to his Memory.

I have met with another Objection against the following Life, which I shall here take
some

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Some Notice of; which is, That It runs too much in the strain of Panegyrick and Commendation. But when a Man's Life is Primitive and Apostolical, and every Virtue shines in him; when Prudence and Goodness; when Probity and Piety; when Meekness and Patience, make up his real Character: 'Tis then proper to acquaint Mankind with such Virtues, and propose such an Example to their Imitation; which can't be done without Praises; since a bare Relation in such a Case, will become a Panegyrick.

See Mr.
Bonnell's
Epitaph,
Written by
the Bishop
of Derry.

There is one thing omitted in the Life, which must be here inserted; and that is, some Account of those Books, which Mr. Bonnell made his principal Study; and also of what other Remains he has left behind him. Tho' he was very well vers'd in most valuable Authors, both Ancient and Modern, yet he chiefly apply'd himself to the Study of Divinity, particularly of the Fathers, and Church History: All Books of Devotion he read with a very sensible Pleasure, but was particularly fond of Two Authors, Kempis and Sales, and has left behind him a very Correct Translation of the Introduction to a Devout Life, written by the latter, which he design'd for the Press. But the Holy Scriptures were his constant and daily Study; he read them, he thought them, nay, and he pray'd them over too; abundance of his Meditati-

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ons taking their Rise from those Parts of Scripture he then read. And of all the Scriptures, the History of our Saviour's Life and Sufferings, was what he read with the greatest Application; and so much did the Gospels affect him, that he employed the Leisure part of the last years of his Life, in turning them into one Narrative: His Method is, He so intermixes the little Variations that are among the Evangelists, that the whole appears one unbroken History. Every thing is inserted in the Order of Time in which it was said or done; and the Gospel is divided into small Lessons, much less than Chapters; and after every Lesson is a Prayer or Meditation upon the most material Passages of It. This Work he just lived to complete, and fit for publick View; so that from the Contemplation of our Lord's Ascension into Heaven, He was summon'd to follow Him: He has likewise left behind him, a Correct Paraphrase upon the Epistle to the Hebrews, and some other Pious Tracts besides.

I shall conclude this Preface, with the Testimonial of those Right Reverend Fathers of our Church who Perus'd this Work, and confirm all I have said of Mr. Bonnell. The Lord Bishop of Killmore's Thoughts of him, the Reader will find at large in his Funeral Sermon added to the Life, and the Advertisement that goes before it.

THE Reading the Lives of Pious Persons, having always been found to be of singular Advantage, towards both the kindling and enflaming Devotion in the Hearts of the Readers, and also to lead them insensibly into the sincere Practice of it, when represented in its most beautiful and lovely Dress; I cannot forbear earnestly to recommend the following Life of Mr. James Bonnell, to all piously affected Persons: Wherein they will find *such* a Spirit of Devotion; *so* many Marks of a true, sincere, and unaffected Piety: (which was discernable in him, in his Life time, by all as who knew him) *such* Ardent Breathings of his Soul to God in Secret; and *such* a total and entire Resignation of his Will to God's Will, upon several Occasions; as can hardly fail of begetting the like Disposition in the Devout Reader, who peruses it with a Mind piously and devoutly inclin'd.

I therefore do approve of the Publishing the following Life; and do pray God it may have its due Effect upon the Hearts of all its Readers: That having so excellent a Pattern for their Imitation, they may be transform'd into its Likeness.

Narcissus Dublin.

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Having

HAVING with great Satisfaction read Mr
Bonnell's Life and Character, (faith-
 fully collected and Written by the Arch-
 deacon of *Armagh*) I do most heartily re-
 commend it to all Pious and Devout Chri-
 stians; in which they will find an Heart fill'd
 with Divine Love, and Universal Charity,
 ascending to Heaven on the Wings of most
 constant and most fervent Prayers; and a
 Life truly Primitive, adorn'd with all the na-
 tive Beauties of sincere Religion. They will
 also see the great Blessing of good Parents,
 and the vast Advantages of an early Piety
 and will, I hope, perswade their nearest Re-
 latives to Dedicate and Devote themselves
 to the Service of the Lord in their Youth
 (as this Gentleman did at Ten Years
 Old,) before they are tainted and infected
 with the Leprosie and Contagion of Sin,
 which will have great Influence over them
 all their Life after, as it apparently had
 on him. For as he grew in Years, he en-
 creas'd in all Virtues and Graces; and be-
 came an eminent Precedent of uniform
 Obedience, profound Humility, and entire
 Resignation in all Conditions. He was a
 true Son of the Establish'd Church, and a
 most exact Observer of her Rules & Offices.
 He was also exceedingly Charitable to the
 Poor

Poor; and always Zealous in the Promo-
 tion of Piety, and Extirpation of Vice;
 in which, I beseech God to grant, that all
 who read his Life, may be his faithful
 Followers, and strict Imitators.

Rich Meath.

L. Derry, Sept. 2d. 1702.

SIR,

I Understand that your Brother is about to
 Publish an Account of Mr. Bonnell's
 Life, and in it several Meditations compos'd
 by that Good Man. I am of Opinion, he will
 find it no easie Matter to do Justice to his
 Memory or Character; there being something
 in him so peculiarly shining and attractive,
 that it's hard to give it a due Representa-
 tion in ones mind, much more to describe it
 as to make others conceive it. I have
 look'd over several Pieces left by him, but
 perceive they are first Drafts of his Thoughts;
 that he never revis'd them, and that they
 are rather Expressions of the Devout Temper
 of his Mind, than Instances of what he cou'd
 have done; if he had designed them for the
 Publick. For he had an Accuracy and Ex-
 cellence in his Judgment, that few can equal;

and was just to his Friends, when they put him to exercise it on any thing they had compos'd, but much more severe to himself. His Taste of what was Excellent, was so curious, that I do not remember him mistaken in any Author; or that the Excellencies or Failures of any that he read, escap'd him.

I must confess my self unable to undertake such an excellent Piece, as, I figure to my self, the just Image of Mr. Bonnell wou'd make; especially his Piety, Humility, and Sweetness of Temper, were so Eminent and Singular, that he must have a very happy Pen, that can describe them so, as to make the Reader apprehend the peculiar Charms and Graces that almost Ravish'd those that Convers'd with him.

As to his Piety, it had a degree of Warmth and Zeal, that seem'd near Enthusiasm; together with all the Solidity, Constancy, and Regularity, that the Principles of Reason and Revelation are apt to produce, in a Mind that sincerely gives it self up to be conducted by them; the Example was most Edifying, and stirr'd up many to Imitation.

As to his Humility, and Sweetness of Temper, they were extraordinary, and made him comply with his Friends, in several Instances that otherwise wou'd have been very uneasy to him; he seem'd to have as little of Self in his own Opinions or Actions, as any that I ever knew

knew; and cou'd, with the greatest Chearfulness, sacrifice his own Interest and Ease to the Publick, or his Friends.

He had a peculiar Value for Friendship, and the Art, in Perfection, of managing it to advantage; especially that part of it, that is exercis'd in Reproofs; in which he was such a Master, that he cou'd gain Access into the roughest Minds, and represent to them their Faults, with so much Artifice, that they cou'd not but see and acknowledge their Deformity, without being offended at him who held the Glass to them: He cou'd do this, not only to Friends, (with whose Humour he was acquainted) but likewise to Strangers, with such a peculiarity of Address, that he sometimes laid the Foundation of Friendship in a Reproof, tho' it be too often the Cause of its Dissolution.

He acted towards all with Prudence and Plainness; he cou'd very well penetrate into the Hearts and Designs of Men. And his Discoveries were attended with Faithfulness and Secresie: His Friends were commonly without Reserve towards him, and reckoned themselves secure in their Applications to him, and his Advices to them.

For my own part, I esteemed my self very happy in the Interest I had in his Friendship; the Remembrance of him sticks close to my Thoughts; I learned much from him, and
I find

I find a Loss in his Death not easie to be retrieved; which renews my Concern for him every time I think of him.

Tho' therefore I can't much encourage the Publishing his Life, by reason of the difficulty of the Subject; yet I heartily wish it may be so done, as to set my Friend's Character in a due Light; which, I hope, might be a Benefit to the World: or that I could contribute any thing to it, which is the hearty Desire and Wish of

To the Reverend
Dr. Andrew Hamilton, Arch-
Deacon of Rapho.

Your Affectionate
Humble Servant
And Brother,
Will. Derry.

My Lord Bishop of Derry's Thoughts of Mr. Bonnell, will further appear from the Inscription on his Monument, Written by his Lordship.

Clogher, December, 1702.

Reverend Sir,

I Have with great Satisfaction Perus'd your Account of Mr. Bonnell's Life and Character, and his Meditations that are interspers'd, through which there shines a true Spirit of Christian Piety: And as I had the happiness to be well acquainted with him, and was consequently a just Admirer of his truly valuable good Qualities, and Christian Virtues,
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of his extraordinary Piety, his unaffected Humility, and his unwearied Zeal for the promoting Religion and Virtue; so I do hope, and with Assurance promise my self, that a faithful Account of all these, may do abundance of good in the World; holy Examples being undoubtedly the best Arguments for Piety, and convincing Men much sooner, than any Sermons and Discourse.

I do therefore heartily approve of your Design in Publishing what you have Communicated to me; and that his good Example may influence many to an Imitation of his holy Life and Conversation, is the earnest Prayer of,

Reverend Sir,

To the Reverend
Mr. William Hamilton, Arch-deacon of Armagh.

Your very Affectionate
Brother, and Humble
Servant,

St. Geo. Clogher.

I Have perused the following Life of Mr. James Bonnell, and do find there such a just Representation of that sincere, unaffected Piety, which shined so clearly in that excellent Person, that I earnestly recommend the Reading of it to the World, and do beseech God it may have the Effect which is propos'd by publishing it, to recover the true Spirit and Power of Religion in this Age.

Edw. Downe & Connor.

P. M. S.

P. M. S.

Jacobi Bonnelii Armigeri,

Cujus exuvia unà cum Patris & duorum filiorum Alberti & Samuelis, juxta sita sunt.

Regibus CAROLO II^{do} JACOBO II^{do} & GULIELMO III^{io} erat a Rationibus Generalibus in Hibernià: temporibus licet incertis dominus fidus, ab omni factione immunis, nemini suspectus omnibus charus.

Natus est Novembris 14^o 1653. Patre Samuele qui propter suppetias Regiæ Familiae exulanti largiter exhibitas, Officio Computatoris Generalis Fisci Hibernici, An^o Dom. 1661. una cum filiis remuneratus est. Avo Daniele, Proavo Thomà qui sub DUCE ALBANO Religionis ergo Flan- drià patriâ suâ exul, Norvicum in Angliâ profu- git, ubi mox Cìvis, & demum Prætor.

Pietate avitâ & pene congenitâ imo primavâ Apostolicâ, Eruditione, prudentiâ, probitate, comi- tate, & morum simplicitate conspicuus.

Mansuetudine, patientiâ, & super omnia Cha- ritate insignis. Urbem hanc exemplo & præcepto meliorem, morte mœstam reliquit. Obiit Aprilis 28. 1699.

Monimentum hoc ingentis doloris publici præsertim sui exiguum pro meritis, posuit Conjux mo- stissima Jana e Coninghamorum Gente.

THE
LIFE
AND
CHARACTER

OF
James Bonnell, Esquire, late Ac-
comptant General

OF
IRELAND.

PART. I.

James Bonnell, Esq; was born at Genoa the 14th of November 1653. He was Son (by Rebecca Daughter of Thomas Sayer near Norwich, Esq;) to Samuel Bonnell, Merchant, who resided some time at Genoa, and many Years at Leghorn; where the great Trade he carry'd on, his sweet and obliging Behaviour,

Mr. Bon-
nell's Birth
and Family.

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Behaviour, but especially the Piety and Integrity of his Life, procur'd him great Credit and Esteem. His Grandfather was *Daniel Bonnell* of *London*, Merchant, his Great Grandfather *Thomas Bonnell*, a Gentleman of a good Family near *Ipres* in *Flanders*, who, to avoid *Duke d'Alva's* Fury, then cruelly Persecuting the Protestants in the *Low-Countries*, transported Himself and his Family into *England*, and settled at *Norwich*; where he was so well receiv'd, and so much esteem'd, as to be afterwards chosen Mayor of that City: Thus a Zeal for Religion, profess'd in its greatest Purity was *Mr. Bonnell's* Hereditary Virtue; what he deriv'd from his Ancestors, and constantly maintain'd himself in times of greatest Difficulty and Danger.

His Father's Character.

Samuel Bonnell, Father of *James Bonnell*, after being bred up under *Sir William Courteen* Knight, one of the greatest Merchants of his Time, and for some time entrusted with the sole Management of his Affairs, apply'd himself to the *Italian Trade* at *Leghorn*, which he did with such Success, that about the Year 1649, he was worth at least Ten Thousand Pounds, and his Credit much greater than his Fortune: But both were soon impair'd by several Accidents, by great Losses at Sea, particularly by his Zeal for the Royal Family of whose Sufferings he ever had a most tender Sense, and whom he privately supplied with considerable Sums of Money. And there yet remain Letters to him from the then Queen Mother, King *Charles the Second*, and his Brother

Brother the Duke of York, Acknowledging his
 Fast Friendship to them, and the Supplies they had
 seasonably receiv'd from him, and recommending
 Mr. Killigrew to him, whom they sent to promote
 their Interests in those Parts. All the Losses and
 Misfortunes which befel him, he bore with
 great Submission to the Will of God; and
 compos'd many Devout Meditations upon
 those Melancholy Occasions, which yet remain
 among his Sons Papers; most of which were
 for his Wife's Use, and sent to her when he
 was forc'd to be absent from her: And both
 those Papers, and the Informations of some
 who knew him, particularly, the Reverend
 Mr. Strype, Minister of Low-Leyton, near Lon-
 don, Nephew to Samuel Bonnell, and his Son's
 constant Friend, do all concur in this, That
 he was a Man of great Sweetness of Temper,
 sincere Virtue, and exemplary Piety.

About the Year 1655, Samuel Bonnell re-
 mov'd with his Family into England; and upon
 the Restoration of the Royal Family, the Ser-
 vices he had done them, and his known Abi-
 lities for such an Employment, procur'd him a
 Patent to be *Accomptant General of the Revenue*
 of Ireland, his Son's Life being included in the
 Patent with his own. But this he was not
 long possess'd of, for he Dy'd in the Year 1664.
 Leaving his Son James Bonnell and one Daugh-
 ter to the Care of his Wife, a Woman of sin-
 gular Piety and Prudence, both which she em-
 ployed in the Education of her Son, chiefly
 in giving a right Tincture to his Mind, and
 seasoning it with the Love of Virtue and Re-
 ligion.

Written
 Jan 1675.
 in the
 twenty
 second Year
 of his Age.

His Father
 settles in
 England,
 and is made
 Accom-
 ptant
 General
 in Ireland.

Dyes.

After he had been Instructed in the First Rudiments of Learning in *Dublin*, he was sent to *Trym-School*, and committed to the Care of the Reverend Doctor *Tenison*, now Lord Bishop of *Meath*; by whose Instructions he equally improv'd in Learning and Religion; and so great a Sense had he of his Masters Kindness and Care, that he mentions it more than once in his private Papers, with very grateful Acknowledgments: And his Lordship doth still remember with pleasure, Mr. *Bonnell's* early Accomplishments, and was pleas'd lately thus to express himself to me by Letter concerning him; *He then signaliz'd himself for Sweetness of Humour and good Nature, and was from a Child of a most Innocent and Gentle Behaviour, never inclin'd to any Vice, but strictly Religious, and extraordinary Ingenious: And made such great Progress in his Studies, that he went early to the University, and acquired a great deal of Learning in a short time, as I found when he return'd to this Kingdom and came to Visit me.*

His early Piety.

But as Mr. *Bonnell*, through the whole Course of his Life, was chiefly remarkable for his great Piety; so it is the History of his Piety the Reader is here chiefly to expect; and tho' I shan't omit any of the Material Passages of his Life, yet I shall principally enlarge upon his Piety: And that took very early Possession of his Heart, and prevented the Suggestions of Satan, and Temptations of the World. The First Books he read with Pleasure, were those of Devotion; and the Care of his Parents and Instructors was so bless'd by the Grace of God

that

James Bonnell, Esq;

that he set out betimes in the way to Heaven; prosecuted his Journey with indefatigable Diligence, and persever'd in it to the Last.

And that Mr. Bonnell's Piety was of this early Growth, I shall shew by inserting here at large, his own Account of it, which I find among his private Papers.

' From the Beginning of my Life (*says he*)
' I had a great Sense of Piety. Lord! My
' Corruptions I had from Nature, I brought
' them with me into the World; this was thy
' Grace, thy Gift, thy undeserv'd Favour. I
' remember the great Delight I took in Read-
' ing Books of Devotion at ten Years old, and
' said then to my Mother, *If we were as Holy*
' *as David, how happy shou'd we be?* At eleven
' Years old, I us'd to get up from my Bed-
' fellows on Sunday Mornings, to say the
' Prayers for that Day, out of the *Practice of*
' *Piety*, (which was sent me as a Token from
' a Friend, and which I was pleas'd with, as
' an invaluable Present.) At Twelve, I re-
' member I found it difficult at waking to begin
' with God, (as the *Practice of Piety* directs)
' and therefore I writ out the Words which
' are there propos'd to be said, and put them
' under my Pillow, to have them ready at
' waking. At Thirteen I had read several
' Books of Piety and Devotion. In the Perusal
' of the *Practice of Piety*, I was pleas'd with the
' Proposal of a Methodical Course of Religion,
' and allur'd with the Arguments it uses to
' urge it; having been all along possess'd that it
' was my Duty, so I was more easily inclin'd

Written
Anno 1675.
in the
twenty
second Year
of his Age.

' to it. At length, by my Intense Reading of
 ' this Book, and being delighted with the Me-
 ' ditations, Soliloquies, and Passionate Passages
 ' of it, my whole Thoughts were taken up
 ' with the Things of another World, and I
 ' grew cool to all the Delights of this. While
 ' these Thoughts were upon me, the Lords-
 ' Day came welcome to me, which I was pre-
 ' pared to Sanctify, according to the Directi-
 ' ons of my Book, and former Instructions,
 ' which I had long before receiv'd with my
 ' Education; but never found my self so wil-
 ' ling to Practice them, as then. On that Day,
 ' my Thoughts were wholly taken up with
 ' Religious Contemplations; so that when I
 ' went into my Chamber in the Evening, and
 ' there made a Recollection of my whole Life,
 ' according to the Schemes for Examination,
 ' which I had in the *Practice of Piety* and other
 ' Books; and being taken up in an intense
 ' Consideration of my Sins, and my Duty; of
 ' God, and Heaven, and Hell, &c. my Af-
 ' fections were rais'd to a Pitch higher than
 ' ordinary, and my Spirits more fix'd and com-
 ' pos'd. I then prostrated my self before God,
 ' and humbled my self for my Sins; being, as
 ' I imagin'd, in such a Pitch of Godly Sorrow,
 ' as wou'd answer the Characters of it, which
 ' my Book propos'd to me. Then taking up
 ' Resolutions of Amendment, and begging
 ' Strength of God, I rose up from my Knees,
 ' in a pleas'd Perswasion that the Work of
 ' Repentance (which my Book told me I must
 ' begin with, and be very solemn) was past.
 ' And

And that now, I might with Comfort pass on, to the Methodical Practice of the Duties of Religion. So I chearfully lay down, and chearfully rose. I read the *Bible*, I pray'd, making Use of the Forms in the *Practice of Piety* and other Books that I had, and on *Sunday* Mornings more largely confessing my Sins, and examining my self. Thus went I chearfully on, endeavouring to maintain my Ground, and persist in my Practice; Rejoicing much that the Work of Conversion, as I thought, was past with me, which the Books I then read, and the Persons that discours'd with me, had so much possess'd me with. Nevertheless, under what Opinion or Notion soever I then did it, I do, as I have just cause, Bless and Praise the God of Heaven, that he did so early let me see, what was the Practice of Godliness; that I enjoy'd so great an Encouragement after Holiness, as a Taste of the Sweetness of it. For this great and distinguishing Goodness of the Lord, my Soul doth, and ever will Praise his Holy Name! At this time Mr. *Tenison* my Master (of whose Religious Care of me I shall always have a very grateful Remembrance) Discours'd with me about Receiving the Sacrament; I readily consented, not being a little rejoic'd at the Invitation, which seem'd to come as it were from God himself. So I practis'd the Directions which my Books gave me, and endeavour'd to prepare my self according to my Light and Ability. My Notions of it were obscure, for the Books

‘ I had read were so, and very Allegorical.
 ‘ Yet I hope God will lay no Sin to my Charge,
 ‘ that might arise from thence; since it was
 ‘ what I was then capable of, from the In-
 ‘ structions I had.

These were the happy Beginnings of Mr. *Bonnell*’s Piety: And what mighty Advances in Religion might not be hop’d from a Zeal so early, and yet so strong? How few, even in their happiest Periods of Life, when their Reason is best improv’d, and their Graces most lively and vigorous, can give a better Account of their Piety, than Mr. *Bonnell* in the Beginning of his Youth? How firm and lasting must the Building be, whose Foundation was so deeply laid? And *such* his Piety prov’d, encreasing with his Reason and Years, till all were compleated in a happy Eternity.

At fourteen Years of Age, being fit for the University, he was remov’d from *Trym-School*. But his Friends, who were nicely solicitous about his Education, chose to send him to a Private Philosophy-School in *Oxfordshire*; believing him there more out of the way of Temptation; and resolving not to expose him to the infectious Dangers of a great City, and numerous Acquaintance. But how much Persons of the like Sentiments, are mistaken in their Opinions of these Private Seminaries, may appear from Mr. *Bonnell*’s Account of that, which his Friends made choice of for him, and preferr’d to all our famous Seats of Learning. ‘ I was sent (*says he*) to *Oxfordshire* to a Private House, for Fear of being
 ‘ cor-

corrupted at the University: Our Tutor was Mr. Cole, who had formerly been Principal of St. Mary-Hall in Oxford; he read to us *Aristotle's Philosophy*, and instructed us in the *Classicks* and *Oratory*: He preach'd twice every *Sunday* to his Family and Us: Here I stay'd two Years and a half; but my Unhappiness was, that there was no Practice of Receiving the Sacrament in that Place, so that I could have no solemn Earnest, and serious Recollection of my self; neither were my Associates such, from whom I might learn any Part of Godliness, but on the contrary, all Debauchery; so that my Friends Care seem'd herein to be deluded, had I not been otherwise Principled before, and had some Tincture of my *Trym* Sentiments still on my Mind: Our Tutor was too remiss in Matters of Morality and Religion, tho' I cannot accuse him of any thing that was Ill. At last he concludes, *I cannot with Comfort reflect upon the time spent in that Place.* And he has been often heard to say, when speaking of that Private School, *That in it were all the Dangers and Vices of the University without the Advantages.*

From *Oxfordshire* he remov'd to *Catherine Hall* in *Cambridge*, having been entred there, a Year before, by his Friend and Kinsman Mr. *Strype*, then of the same House. There his Tutor was the Learned Doctor *Calamy*, who, upon several Occasions, express'd the Esteem he had for his Pupil, commending him to Mr. *Strype* and others for his Learning, Gravity, and

and Manliness, both in Discourse and Behaviour; but chiefly for his Constancy at Religious Duties, being hardly ever known to miss Prayers, all the time he continu'd at *Cambridge*. Here he enjoy'd all those Advantages, the Want of which he lamented so much before; the frequent Returns of the Sacrament kept his Mind in a true Devout Frame, put him upon the strictest Re-searches into his past Life, and the most solemn and serious Resolutions of adhering to his Duty. Here also he had Friends and Companions, every way suited to his own Genius and Manner of Life, such as were most remarkable for their Parts and Piety; The Chief of which were Doctor *Gouge*, late Minister of *St. Martins* in the *Fields*, *London*; Doctor *Blackall*, Minister of *St. Mary-Aldermary*, *London*; and Mr. *James Calamy*, his Tutor's Brother. Here he pursu'd all those Methods of Devotion he had begun before, and went on to farther Degrees of Religious Strictness; particularly, here he first resolv'd upon keeping Fasting Days, which all his Life after he Religiously observ'd. ' This (*says he*) is ' what all Books of Devotion commend, and ' what I had known to be the Practice of several Religious Persons. Looking upon it ' therefore as my Bounden Duty, I bethought ' my self what Day of the Week wou'd be ' most convenient, and without any Vows, ' immediately set upon it; and very great did ' I find the Benefit, of being sequestred from ' the World, and enjoying my self alone: It ' inur'd my Mind to Devotion, and kept it ' sensible

sensible and tender, and accustom'd me to Acts of Mortification and Self-Denial. These Days, if the Weather were Fair and Calm, I wou'd usually spend in the Fields; if otherwise, in some empty Chamber in the College; in the Absence of my Chamber-Fellow, in my own Chamber; or in my Study, if he were there; But not so as to give him, or any else, the least Suspicion of this Practice, all the time I was there.

His Advancement in Learning, kept equal Pace with his Improvements in Piety and Years; for he prosecuted his Studies with Indefatigable Diligence, and perform'd all his Academical Exercises with General Approbation: And when sometimes his eager pursuit of Learning wou'd occasion a Thought to arise in his Mind, that a whole Day every Week, was what he cou'd not spare from his Studies, with Indignation he wou'd reject that Suggestion; as coming from his Spiritual Enemy; *He consider'd* (as he expresses it) *that it were just in God to punish such Thoughts, by blasting all his Studies; but if he cheerfully gave that time to God, his Goodness wou'd supply that, and more to him, having promised to add all things to those, who first seek the Kingdom of Heaven, and his Righteousness.*

From Catherine-Hall (after he had taken his Degrees in Learning) he remov'd into the Family of Ralph Freeman of Aspeden-Hall in Hartfordshire, Esq; and undertook the Education of his Eldest Son; a Trust, which he ever esteem'd one of the most Weighty in the World,

Removes
into Mr.
Freeman's
Family.

World, and which none shou'd undertake without earnest Resolutions of Conscientious Discharging it. And 'twas very happy for Mr. *Freeman*, that he found one who had all those Qualifications, which he cou'd wish in an Instructor and Friend for his Son: Great Sweetness of Temper, joyn'd with a sound and penetrating Judgment; a sedate Gravity to command Respect, mix'd with an easy Cheerfulness to gain Love; a happy way of explaining the Difficulties of Learning, having clear Notions himself, of what he undertook to make intelligible to his Pupil; a noble Genius and lively Fancy, temper'd with Discretion and Prudence: And what was more valuable than all these, great Strictness of Life, and an excellent Talent at recommending Piety to young Persons, which is a peculiar Art; few knowing how to cloath Religion in its true Dress, most making it rather a Burthen than a Pleasure to Beginners, so as rather to frighten them from it, than engage them to love it.

This Gentleman, Mr. *Bonnell*, very happily instructed, making the most difficult Parts of Learning, plain and easy to him; but his principal Aim was, to give young Mr. *Freeman* right Notions of Religion and Virtue; which he not only endeavour'd in his constant Conversation with him, but for his Use compos'd many pious Meditations, with short Reflections and Advices upon the daily Occurrences of Life.

Goes into
Holland

He continu'd in Mr. *Freeman*'s Family till the Year 1678, and then went with his Pupil into

to *Holland*, and stay'd near a Year in Sir with Mr. *Leoline Jenkins's* Family at *Nimeguen* very much *Freeman*. to his Satisfaction. From *Nimeguen*, he went in the Embassadors Company through *Flanders* and *Holland*, and so return'd for *England*. From that time he continu'd with his Pupil till the Year 1683. when Mr. *Freeman* was sent into *France* and *Italy*. In 1684, Mr. *Bonnell* went into *France*, and met Mr. *Freeman* at *Lions*; and in his Company visited several Parts of *France*: And so great was his Tender-ness and Concern for Mr. *Freeman*, that he being taken dangerously Ill of the *Small-Pox* at *Tours*, Mr. *Bonnell* constantly expos'd him- self to that Distemper, tho' 'twas what he never had; and upon his being able to use them, supply'd him with many excellent Meditati- ons, and often joyn'd with him in Prayers and Thanksgivings for his Recovery.

By his prudent Behaviour, and ingenious Conversation at *Nimeguen*, he procur'd Sir *Leoline Jenkins's* Esteem and Friendship, who, in his Letters to Mr. *Freeman's* Father, highly applauded Mr. *Bonnell's* Conduct, and was ever ready to serve him with his Interest at Court, when his Affairs required it. And, with respect to his Pupil Mr. *Freeman*, as never Man took truer Pains to instruct and ac- complish him, to improve him with Know- ledge, and adorn him with Piety; so he con- tinually reap'd new Satisfaction from the Suc- cess of his Labours; but chiefly the most de- lightful part of them, his Endeavours to give Mr. *Freeman* a right Sense of his Duty to God, and

and fix the Impressions of Religion in his Mind. They frequently joyn'd together in Prayer, and every Day their Devotions led the way to their Studies; the *Te Deum* and some other *Psalms* being the first Business of it. And tho' he kept Mr. *Freeman* close to these Exercises, yet he manag'd them so, as that they might not prove uneasy to a youthful Mind. And to this Day Mr. *Freeman* retains a most grateful Sense of Mr. *Bonnell's* Care of him, and has own'd, in the kindest Manner, since his Death, That it was his prudent Management and good Instructions, which kept him from following many Examples of great Looseness and Immorality, and hindred him from running into many Mischief, he shou'd hardly otherwise have avoided; That when he was absent from him, he constantly reminded him by Letter of his former good Instructions; which had the greater Impressions on him, knowing they were meant in great Kindness.

And no doubt, Mr. *Freeman* will always reflect with Pleasure, on the Advantages he enjoy'd, by Mr. *Bonnell's* Conversation and Example so many Years; will consider how invaluable a Blessing that was, and what reason he has to praise God for it; since such an Instructor, and so faithful a Friend, might have preserv'd many Men (had they been so happy as he was) from those fatal Miscarriages which have ended in their Ruine: And that therefore he lies under particular Obligations to God, for so Distinguishing a Mark of his Favour and Goodness; which I am perswaded, he will always

always answer, by following the Instructions, and imitating the Life of his excellent Friend. Were the Generality of our Gentry bless'd with Instructors of Mr. Bonnell's Temper and Piety; his Gravity, Prudence, and holy Life; with those who are acquainted (as he was) with the Methods of Gentile Conversation; can dive into a young Gentleman's Genius, and rightly form his Mind; we shou'd soon see a happy Change in their Principles and Lives: Religion wou'd have their first and principal Regard; and it wou'd be no part of their Character, to be Vicious or Prophan. Such ought to be enquir'd after, for this Noble Trust, who are not narrow in their Fortunes, nor servile in their Natures, and have had a generous Education themselves; such whose Presence carries Awe along with it, and whose Lives are fit to be made Patterns to their Pupils. And when such excellent Persons are found, they are to be treated in such a manner, as may bring both their Persons and Employments into Esteem and Credit; as may plainly shew, that they and their Labours are highly priz'd and valu'd. By this means the greatest Trust in the Common-Wealth, and upon which most depends, wou'd not be put (as it too often happens) into the worst Hands; who, for want of right Qualities, are neglected by those, whose Business it is to secure them from Contempt, and whose Example influences others, till they lose all Authority, even with those who are under their Care, and consequently all Capacity of doing them good.

good: But with Mr. *Bonnell*, 'twas entirely otherwise; He was every way qualify'd to gain Esteem; his Learning and Prudence, his Behaviour and Manner of Life commanded just Respect; His Fortune secur'd him from all Temptations to mean Compliances, (for on that alone he cou'd have subsisted) and the great Severity of his Life, exacted Reverence from all he convers'd with.

During Mr. *Bonnell*'s stay in Mr. *Freeman*'s Family, he had frequent Returns of Sickneſs and Pain; his Constitution was tender, and easily injur'd; And I find, by the Meditations he then compos'd, that his Body was an uncomfortable Companion to his Mind; and that he was frequently disturb'd in his Religious Courſe, by Bodily Diſorders. He complains with great Paſſion of himſelf, for being ſometimes uneaſy under a Load of Sickneſs, and wiſhing its removal with too much Eagerneſs. One or two of theſe Meditations, written in the Year 1680, in the twenty ſeventh Year of his Age, will give the Reader a View of his happy Progreſs in Piety; and how bravely he encountred the Difficulties he met with, from the World and himſelf; from a diſtemper'd Body, and thoſe other Infirmities which all Mankind feel, and are not to be entirely conquer'd while we are in this World.

Thus in one Place he confeſſes his Weakneſs to God, and prays for his Help. "O my God! What ſhall I think of my ſelf? What ſhall I ſay to Thee! What am I but a ſinful, diſcontented Creature, whoſe Obedience has

at best been very Imperfect ! Thou hast long afflicted me with a lingring Sicknes in the Flower of my Life ; and hast added (because I have not duly improv'd by this) other Chastisements besides, and which, I hope, have not wanted their Effect upon my Soul. Thou Lord art wise, and Thy Wisdom is deeply to be ador'd by us, which I humbly desire to do. But ah Lord ! Had my Wisdom been to choose my Chastisement, I would have had less of a painful Sicknes, and more of such other Afflictions, as Thou layest upon Men ; and this, not to please my Flesh, but for the Good of my Soul ; having found by so much Experience, that this is not so proper to kill our Sins, and turn our Hearts to Thee ; not so mortifying to the Pride or Discontent of our Minds ; not so quickning to Repentance, and other Christian Graces, as the Loss of Estate, and Displeasure of Men ; the Falseness of Friends ; and Injuries from others. True indeed, when once Thou didst raise my Sicknes so as to consume my Body, and make even my Life dangerous, through the Blessing of Thy Grace, it had a saving Effect upon my Soul : But in all other times, the Natural Effect of it hath been, to make me intermit my Devotions, and disturb my pious Thoughts ; to make me uneasy and discontented with my Condition, and impatient after Change. But in other Afflictions, while the Health of Body remains entire, the Heart is humbled, our Devotions are quickned, and we Fast and Pray to good Purpose, till

' till our Soul is brought over to Thee, and
 ' confirm'd in Thy Ways. If I now Fast, it is
 ' not only all the time in Pain, but ends in
 ' more, by encreasing my Distemper, and in-
 ' disposing my Mind for the Exercises of Reli-
 ' gion; the constant Practice of which alone
 ' maintains the Life of my Soul. And yet Thou
 ' choosest thus to afflict me still! However,
 ' Lord, I will Fast; and O! That I may never
 ' omit to Pray. And do Thou, O Lord, for-
 ' tify my Soul I beseech Thee, that in *Thou*
 ' may ever persevere: Let me consider that
 ' the Life of my Soul is above the Health
 ' of my Body, however I find it daily to decay.
 ' Upon the whole, O my God, I am weary
 ' of being discontented, and murmuring against
 ' Thee. I humbly confess, that I have found
 ' in the Depth of my Heart, that my Prayers
 ' to Thee, for making me contented with my
 ' Condition, have had too often this meaning
 ' That thou shouldst make my Condition such
 ' as I might (vouchsafe to) be contented with
 ' and that when I have resolv'd to submit my
 ' self to Thee, and be contented, it has been
 ' with a Prospect, or secret Hopes, after such
 ' a Condition; and that therefore, when Thou
 ' hast disappointed these wilful and groundless
 ' Hopes, I have resum'd my former Impatience.
 ' This, Lord, upon a serious Review, has been
 ' too often the Sense of my Heart. But be-
 ' hold, I am truly displeas'd at my self, and
 ' both weary and asham'd of my Impatience
 ' and therefore do desire most humbly to re-
 ' turn unto Thee, and with Thee, to condemn

my self. Thou hast vouchsafed often, to enlighten and quiet my Soul, who have not deserved that Favour from Thee: And this one Consideration shall satisfy me, as it has done, that Thou only knows the time of my Life here, and how to make a suitable Provision for that time. Yet, O Lord, I groan under the Burden of an Aking Flesh, and many (tho' not extream, which is Thy Mercy) never intermitting Pains. My Sins indeed deserve this, and more: But might I choose for the Good of my Soul, as I said, (which I know Thou dost favour) I shou'd, with Submission to Thy Wisdom, desire some other kind of Chastisement, and take leave to wonder at Thy Dispensation to me. But I am abundantly satisfy'd, and assur'd in my self, from Thy immense Wisdom and exceeding Love, to which I heartily and cheerfully resign up my self, that even this is best for my Soul, however unlikely it seems to me. Thy Wisdom is above my shallow Comprehension, and therefore to Thee I sacrifice these glimmering Sparks of my faint Reason, and shall repose my self upon Thy mighty Love.

Another time reflecting upon the Sins, which had been the Effects of his Sickness and Afflictions, he endeavours to quiet his Mind, by proposing to it the more dangerous Sins, which generally attend Prosperity and Health. You see, O my Soul, (*says he*) what Sins, Sickness and Affliction, lead you to, (which indeed are Ill, and the Lord in Mercy grant

' me Pardon for them,) but you do not see to
 ' how much *greater*, Health and Plenty, Free-
 ' dom and Applause, Honour and the good
 ' things of this World, wou'd have brought
 ' you, had God vouchsafed them. It is not
 ' possible for thee, to have a Prospect of these;
 ' but from the Wickedness of thy Heart, thou
 ' may'st guess what wou'd have become of thee,
 ' had he dealt with thee with a more bounti-
 ' ful Hand, and as he does with some others.
 ' The Child that dare Sin even under the Rod,
 ' what wou'd it have done in the midst of
 ' Smiles?

' O let the Consideration of those Sins, from
 ' which the Goodness of God has kept thee,
 ' make thee heartily contented with the way
 ' that he hath taken with thee; and exceeding
 ' joyful with that Condition, which hath been
 ' a means to thee of avoiding any one Sin. It is
 ' a Cursed Delusion of the Devil, who plunges
 ' Souls in Sin, that have begun only to Tamper
 ' with it; and draws them wholly away from
 ' God, who have wantonly turn'd a little out
 ' of the right Path; by making them believe
 ' that now their Hand is in, they may go on
 ' that since they have begun a Score, it will
 ' not much encrease their Guilt, to gratify
 ' themselves in the next Enjoyments: The
 ' Sum of their Guilt will be much the same,
 ' having gone so far, they take t'other Satisfac-
 ' tion in also; the same Repentance will serve
 ' to account for both, and the same Humiliati-
 ' on to wipe out all, and this Temptation sel-
 ' dom fails to carry it; especially when there

is a strong Party within, and a Predisposition in our Minds by former Commissions. But, O my Soul, let me know that it is infinite Matter of Rejoycing, to be sav'd from one Sin; that we, who bear upon God's Patience by our Commissions, shou'd, rather than displease him, suffer any thing, to avoid one Evil. The contrary is the Language of a Heart alienated from God, and that has forgot the Sweets of his Favour: Besides, the Consequence is more fatal, and seldom terminates in one Sin; but encreasing the Enmity of our Will towards God, disposes us afterwards to commit the same, and other Sins, maliciously, and in a kind of Defiance to him, which before we did out of Weakness and Childish Infirmary. For the first Sins which are committed by a Child of God, are Innocent, in respect of the additional Repetitions, which are committed on presumption of Gods Reconcilableness, and Hopes of Repentance: For this does two Things: It habituates the Person to the Sin, and makes him more powerfully dispos'd to it, by a bodily and mental Habit and Inclination: And it raises in his Mind a Sense of greater Guilt, and by Consequence of God's Displeasure; The Effect of which is, that he contracts an Enmity to God; for being habituated and inclin'd to his Sin, and knowing on the other side, that God is displeas'd with him for it, he likewise becomes Angry with God, who stands in the way of his Enjoyment and gratifying himself; and this breeds En-

C 3

Enmity

The LIFE of

mity to God, which is the constant Affection
 of a Sinner, as Love is of a Saint; and no-
 thing more hardens our Heart from returning
 to God, or concludes us in a state of Sin
 than this does; because it makes us Sin mali-
 ciously, the Breach is made wide, and Re-
 conciliation not easy; and in the mean time
 Habits grow Powerful, and they carry away
 the Soul that is thus estrang'd from God
 with the same Ease, that a Wolf devours
 solitary Sheep that is gone astray, and quits
 out of the Sight of its Shepherd. It is in the
 Condition of the *Israelites*, when *Moses* was
 so long in the Mount; *As for this Man*, (and
 this God) who brought us out of Egypt, we
 know not what is become of them: Up, let us make
 other Gods.

Hear, O Lord my God, the humble Re-
 quest of Thy unworthy Servant, according
 as I unfeignedly desire to pour it out before
 Thee; Let me have Grace to serve Thee
 Let me be deliver'd from every Sin, and
 Occasions of Falling; Let me have Grace
 to wait upon Thee with never ceasing Diligence
 in Well-doing, in humble, constant, and
 earnest Prayer; Let me proceed in Holiness
 Exemplariness, and all Christian Graces
 make me inwardly sound in Respect of
 self, and outwardly Influential to all I com-
 mune with; that Thy Grace may be in
 Heart and on my Tongue, in my Looks
 in my Eyes, and shine bright in all
 Actions.

Teach me, O my God, the Wisdom

Salvation, and let me understand Thy Will, and way of Proceeding in Dealing with my Soul: In all my Sufferings I find that this gives me Ease, and makes me able quietly to submit, while Thou dost tell my Soul, *It is Thy Will I shou'd thus suffer*: For in submitting to Thy Will, I hope to please Thee; and in gaining Thy Favour, I gain more than the World can make me lose. Farewel then all Projects and vain Contrivances; this is the Will of my God, This must be best for my Soul; Here I will stay; and here will I submit.

The great Benefit of these severe Tryals, from Sickness and other Afflictions, he expresses in the following Meditation, compos'd soon after the former.

' O Lord, Thou didst bring the wise Heathen to the Knowledge of Thy Son, by the leading of a Star: How early didst Thou make them Partakers of this great Blessing! whose Minds having duly improv'd their Natural Light, Thou didst Form by Thy Blessed Spirit to that Degree of saving Humility, that they were not offended at the Meanness of our Saviour's Circumstances. Had not that exceeding great Joy, wherewith they were transported, when they saw the Star conducting them to the Place where our Saviour lay, buried all Carnal Affections in them, the Pride of their Heart wou'd have made them have flung back, as *Naaman* did from *Elisha*, saying, surely we thought to have found some great Prince richly attended; and

C. 4

in

' In Despight of the Heavenly Signal, counted
 ' all but a Delusion, and refus'd to have sub-
 ' mitted their Reason to so great Absurdities:
 ' But Thou, O Lord, didst not only enlighten
 ' their Eyes, but touch their Hearts, and in-
 ' flame their Spirits with Heavenly Affections,
 ' so that when they saw the Star, *they rejoiced*
 ' *with exceeding great Joy.* Thou, O Lord,
 ' hast thought fit to afflict me in divers Man-
 ' ners; in Mercy, I trust, for the Good of my
 ' Soul, that Thou may'st not *condemn me with the*
 ' *World:* But, O Gracious Lord, while I find
 ' my Soul mov'd to Thee by such Chastisements,
 ' while I find each of them to have its natural and
 ' due Effect upon my Spirit, while I find my Soul
 ' humbled by Reproaches, my Mind drawn off
 ' the World, and resign'd to Thee with humble
 ' and contented Dependance at Losses; while
 ' it is thus with me upon each Occasion; Let
 ' Men contemn and speak Evil of me; Let the
 ' News come of the Loss of my Estate or other
 ' Calamity, I shall rejoice, O my God, with
 ' exceeding great Joy; because *it brings me to*
 ' *the Haven where I wou'd be,* and to that Tem-
 ' per of Mind, which is more precious than all
 ' things upon Earth. Indeed, while Afflictions
 ' *have not this due Effect,* they are like wandring
 ' Fires, that lead my Soul so much the more
 ' Astray; but when they *have,* they are like
 ' this blessed Star that conducts me to my Sa-
 ' viour; whom, when I find warming my Soul
 ' with Heavenly Affections, I cannot *but re-*
 ' *joice with exceeding great Joy;* with Joy, to
 ' find my Lord, while I lose the World; with
 ' Joy, to find my Heavenly Physick work kindly

on my Soul; and an eternal Health spring-
ing up in it. O my God, so guide me, so
conduct me, so prepare my Soul, and tem-
per my Mind, that I may chearfully follow
the Motions of Thy blessed Providence, and
yeild my self to the mighty Workmanship of
Thy Eternal Spirit.

In the Year 1684, Mr. *Bonnell* leaving Mr. *Freeman* in *France*, came directly from thence *Ireland*, and took his Employment of *Ac-*
comptant General into his own Hands, which enters upon
had been, since his Father's Death, manag'd by his Office
others for his Use. This is an Office of much of Accom-
Business, and great Trust; In the Discharge ptant Ge-
of which, he was so remarkably Diligent and neral.
Faithful, so dexterous in Dispatch, and so
ready to oblige, that he soon equally gain'd
the Esteem of the Government, and the Love
of all who were concern'd with him.

But as Religion ever had the principal Sway Is defi-
in his Affections, so a mighty Zeal for *that*, a rous to
Contempt of this World, and a Mind rais'd quit all se-
above its perishing Concerns, had before this cular Em-
time given him strong Desires of quitting all ployments.
secular Employments, and dedicating himself
entirely to the Service of God; It cou'd be no
Worldly Consideration which suggested that
Thought to him; for the temporal Advantages
of his Office, were greater than what he cou'd
have expected in a long time, from any Eccle-
siastical Preferment; and his Station was be-
sides, of sufficient Dignity and Credit. But in
things relating to God, *he conferr'd not with*
Flesh and Blood; and nothing hindred him
from

from actually entering into Holy Orders, but the Consideration that his Employment was a great Trust, and that he must render an Account to God, not only for his Discharge of it, but for the Hands into which he shou'd put it: A Man of Knowledge and sufficient Skill, but chiefly who had establish'd a Character of Piety and unshaken Virtue, was what he wanted. And such an one in the Year 1688, he thought he had found; and had actually agreed with him about it, being not a little rejoic'd with the Hopes of being soon freed from Noise, and Hurry, and Worldly Business; and having nothing to do, but take Care of his own Soul, and do good to the Souls of others. But the News of the late Revolution chang'd that Gentleman's Thoughts, and broke Mr. Bonnell's Measures.

An Enemy to Soliciting for Preferment.

His Desires of entering into the Ministry, were of a very early Date; for I find that several Attempts were made by his Friends, during his Residence in *England*, to procure him some Settlement in the Church there; some of which might have succeeded, had he seconded his Friends Zeal, by any Endeavours of his own: But that he was so far from doing, that he reckon'd it a great Unhappiness to the Church, that Interest and Application had any Share in the Disposal of spiritual Things. And when his Friend, Mr. Freeman, out of a Sense of Mr. Bonnell's great Merit, and the Services he had done him, design'd to have purchas'd the Advowson of a Benefice, that he might present Mr. Bonnell to it; he himself was the only

only Person that oppos'd it, and so disappointed the kind Intentions of his Friend.

And 'tis probable, that some Endeavours of his Friends, for his Advantage, occasion'd the following Meditation, written in the Year 1680; wherein we will see, what were his Sentiments of soliciting for Employments in the Church; and what Motives he proposes to himself; why he shou'd in all those Affairs chearfully submit to the Will of God, and acquiesce in his Wisdom.

‘ I have often thought it (*says he*) a great
‘ Misfortune of some Men, whose Condition
‘ engages them in soliciting for Preferment,
‘ and Places which they often miss; and an
‘ unhappy Effect of some Employments, particularly in Divinity. And I can't but pity
‘ such Men, whose Employments almost necessarily engage them in such Conflicts, as
‘ seem very uneasy to Flesh and Blood, and
‘ very apt to shock a Christian Temper; for
‘ to *what* is one carried more violently, than
‘ to grudge and hate a Rival or Competitor?
‘ to speak Evil of him when Occasion is offer'd, and envy him if he succeeds? And
‘ what Jealousies, what Animosities, what
‘ Heart-Burnings, are commonly the Effect of
‘ such Debates, are naturally apt (without
‘ much struggling with ones self) to be produced by them? Yet this, O my Soul, will
‘ be made easy to thee, if thou dost all with
‘ Relation to God. If thou countest it thy
‘ only Business in this World, to serve God;
‘ and considerest, that no Service can be pleasing

' sing to Him, that is not submissive; For if
 ' I serve God but as I will my self, I can't sup-
 ' pose it will be acceptable to Him : Where-
 ' fore, I will desire no Place, Preferment, nor
 ' Employment to please my self, (especially in
 ' the Church, but indeed no where else) but
 ' to serve God. If therefore I fail of any thing
 ' of this Nature, for me to be dissatisfied, or
 ' envious, or angry, or the like, is as if I
 ' shou'd proffer my Service to a Master, with
 ' great Professions of Humility and Respect, to
 ' do such a Piece of Work, which he thinks fit
 ' to set another Servant about, and I immedi-
 ' ately fly out into the most unmannerly and
 ' undutiful Expressions, both against one and
 ' the other. I can't say that God wholly casts
 ' me out of his Service, for wherever I am in
 ' this World, I am in it : all I wait for is, a
 ' Change of Duties ; and if God thinks not fit
 ' to employ me in that way, if indeed I prin-
 ' cipally desire to serve him, as I profess, I
 ' ought to be far from being displeas'd.

' Fancy, O my Soul, that thou hearest thy
 ' God thus speaking to thee : My Son, 'tis but
 ' a little time that you will stay in this World,
 ' no matter how you are employ'd, so you do
 ' it faithfully and well : The greater the
 ' Charge is, the greater Duty, and the greater
 ' Account will be expected : Since by all your
 ' Labour, you strive only to please me, you
 ' will do that more, by labouring according to
 ' my Will, where I set you, than where you
 ' seek to place your self. It will not be long,
 ' before I shall take you to my self ; in the
 ' mean

mean time, the highest thing you can do to procure my Favour is, to do your Duty where my Providence shall place you. And if other things fail which you desire, or aim at, count that I think not fit to remove you, and let it satisfy you, because it pleaseth me. Ah Lord! perfect this important Lesson in my Heart, which I am beginning to learn, and Thou to teach me; and change me more and more, by the Power of Thy Grace, till I at last be transformed into the Heavenly Likeness of Thy dear Son. *Amen.*

During the late King *James's* Reign, Mr. *Bonnell* discharg'd his Office himself: And tho' he was one, whom the Party that then rul'd, cou'd never hope to bring into their Interests; yet so fully were they convinc'd of his Abilities and Faithfulness, that they never thought of removing him from his Employment: For such an Openness and Sincerity shin'd in all his Actions, such unshaken Fidelity was his Rule and Guide, so known an Enemy was he to Faction and Intrigue; that he was not only free from Blame, but even Suspicion; and the Enemies of his Religion reverenc'd his Person.

His Behaviour in K. James's Reign.

He wanted not his Share of those Apprehensions, which the State of these Kingdoms (and of *Ireland* in particular) rais'd in the Minds of all true *Protestants*; he saw the Clouds gathering, and expected and prepared for a Storm: But the Effects which these threatening Dangers had upon him, were different from what they produc'd in the generality of Men. For, instead of being dismay'd at the Prospect of

of them, instead of sinking under a Load of Fears, and despairing of Deliverance, he consider'd the true End and great Benefit of Judgments; and what need most Churches have, of being awaken'd by Corrections, who are too apt to be corrupted by Prosperity, and lull'd asleep by a long Course of Peace and Safety. Therefore Writing to his Friend Mr. Scrype, in the Year 1686, he expresses himself thus.

' The Army is already chang'd, and God knows
 ' what an Effect an Ecclesiastical Commission
 ' might produce in the Church. I find our
 ' Church-Men expect it. Our Civil Officers
 ' depend on the King's Pleasure; among the
 ' rest, my self. I hope there is a happy time
 ' coming, of Weeding the Church of *England*;
 ' and had rather, if it please God, bear my
 ' Share in Suffering, than that any scandalous
 ' Persons shou'd make it part of their Cha-
 ' racter, to be of a Church so truly resembling
 ' the Primitive, if it might be made happy with
 ' a quickning Discipline.

All that Reign, his Thoughts were very much employ'd, in arming himself against those Dangers which he saw approaching, and preparing for the severest Tryals. His private Papers are full of excellent Prayers and Meditations, proper for a devout Christian in times of Difficulty and Distress. And he seems to have then labour'd more, than at any time of his Life before, to disengage his Affections entirely from this World, and bring his Mind to such an Indifferency to it, that he might not be at all solicitous about his Fate here, but
 still

still be ready and willing to remove upon the first Summons. It was then his daily Work to fortifie his Soul, with a noble Faith in God, with true Christian Courage and Bravery, and the firmest Resolutions of sacrificing *All*, even Life it self, to God and his Duty, shou'd he be call'd to it.

And that he was thus employ'd, the Two following Meditations (among many others of the same kind, which might be here inserted) compos'd in the Year 1687, will sufficiently shew.

' The Wicked (says he) flies when no Man pursueth, but the Righteous is bold as a Lion. Grace reforms and changes Nature: It makes the proud Man humble; the furious Man meek and patient; the luxurious Man temperate and mortified; But can it also make a coward Valiant? This seems to be so deeply rooted in our bodily Frame, that without molding us a-new, it cannot admit of any Alteration. And on the other Hand, Men that are naturally stout, tho' never so vicious, still retain their Courage. How then shall we understand this Sentence of the Wise-Man? Either we must conceive it of Wicked and Righteous Men, who have naturally equal Degrees of Courage; and then in Case of Terror, see who is the bravest Man: Or else we must take it in Case of Publick Calamities, when God visits; then the Wicked tremble as a Leaf, but the Righteous is as bold as a Lion. Fear is a great Sin in a good Man; for why shou'd he fear, who
has

' has the Lord of Hosts for his Shield, and
 ' most sure Protector? *His Heart standeth fast*
 ' *and believeth in the Lord: His Heart is establish-*
 ' *ed and will not shrink: He is not afraid of any*
 ' *evil Tidings; nor of any Terror or Amazement.*
 ' *Tho' the Earth be mov'd, and tho' the Hills be*
 ' *carried into the midst of the Sea, yet will he not fear.*
 ' These are the Characters of the good Man.
 ' Faith that removes Mountains, works this
 ' Change also; and makes Women and Children
 ' outbrave Death and Tyrants in their cruellest
 ' Forms. It is only want of Faith, of believing
 ' in the Lord, that makes good Men fear.
 ' Peter, who had ventur'd out where never
 ' Man went before, when he saw the Waves
 ' arise, was afraid. Our Saviour gives the
 ' Reason, *O thou of little Faith, wherefore didst*
 ' *thou doubt?* I believe, that except the Lord
 ' keep the Horse, the Watch-Man waketh but in
 ' vain: I believe, that God is my Keeper in the
 ' way of my lawful Calling, and abode; If I
 ' fear, I either do not believe, or do not be-
 ' lieve enough. If it be his Will to give me
 ' up to the Violence of Evil Men, wherefore
 ' shou'd I fear his Will? We fear only for
 ' something we are fond of: The Good Man
 ' has given up all his earthly Concerns to God.
 ' If I am still afraid for any of these, and think
 ' this Fear only an innocent and unavoidable
 ' Infirmity of my Nature, I mistake; for it is
 ' a certain Proof, that I am still fond of what
 ' I pretend to have given up to God: It is a
 ' Contradiction to my Profession, and a mani-
 ' fest Sin. But if (as I said) it be the Will

of God, to give me up to the violence of evil Men; my Body, my Goods, or my Life; why shou'd I be afraid of the Will of God, which is full of goodness and kind intentions towards me? If it be not his Will, I know all the Powers of Earth and Hell cannot hurt me. *I will lay me down therefore in peace, and take my rest, for Thou, O Lord, only makest me dwell in safety.* I will repose my self under the shadow of thy Divine Pleasure, and in it will I find a sure retreat, tho' my Body and all my Earthly Concerns be given up to Violence.

The other Meditation is as follows.

' In time of Wealth and Prosperity God requires us to watch and be sober; to keep the World at a distance from our Affections; to live in it, but not to live to it; to be reasonably pleas'd with it, but not to dote on it. But there is a time, when he requires us to be utterly estrang'd from it; when the dispute is not about the enjoying it more or less, but about quitting it altogether. When we are to have *the loins of our minds girt up*, as the *Israelites* had their Bodies, the Night they were to go out of *Egypt*; when we are to be as indifferent to Life, or this World, as they were to the Land they were leaving; when we are to put our Lives in our Hands, and not love them to Death: And this time is, when such a case happens, as we find mention'd in the 13th of the *Revelations*, when we have our choice to Worship or Die; no way to escape Death, but by a sinful compliance;

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'pliance; when none but they whose Names
 'are Written in the Book of Life, and have Ears
 'to hear, of all that dwell upon the Earth, shall
 'refuse to worship the Beast, or his Image. When
 'power is given to it, to fight against the Saints,
 'and to overcome them; then is the time for the
 'Patience and Faith of the Saints. This is a
 'time when there is to be no parlying with the
 'World; it must not come into our thoughts;
 'we must either resist bravely, and save our
 'Lives by losing them, or die for ever. We
 'may observe more severe and lively express
 'Punishments denounc'd against such sinful
 'compliance, than against all the Immoralities
 'and Sins reprov'd in Holy Writ. Thus
 'Rev. 14. 9, 10, 11. If any Man worship the Beast
 'and his Image, the same shall Drink of the Wine
 'of the Wrath of God, which is poured out with-
 'out mixture, in the Cup of his Indignation; and
 'he shall be tormented with Fire and Brimstone
 'in the presence of the Holy Angels, and in the
 'presence of the Lamb: And the Smoke of their
 'Torment ascendeth up for ever and ever; and
 'they have no rest day and night: And the rea-
 'son is, because the temptation is greater to
 'this, than any other Sin; and therefore it is
 'ballanced with greater Terrors, to arm us
 'against it. The Dispute here, is not about
 'resisting some little Temptation, from which
 'we might hope to recover our selves again
 'and repent; but about resisting a Sin, that
 'can never be repented of; about parting
 'with Life and All at once, or falling for ever.
 'And on the other hand, as the Terror
 'great

great; so God stands by, heartning his own Soldiers, and encouraging them to quit the World resolutely, and die bravely. *vers. 12, 13.* Here is the patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus. And I heard a voice from Heaven saying unto me, Blessed are the Dead that Die in (or for) the Lord; even so saith the Spirit, for they rest from their Labour, and their Works shall follow them. And they sing the Song of Moses, and the Song of the Lamb. Chap. 15. 3. The Triumphal Song after the overthrow of Pharaoh, and the Lamb's Triumphal Song after his Glorious Resurrection, when he ceas'd from his Labours, and all the Sons of God shouted for Joy.

By such Exercises as these, Mr. Bonnell was very well fitted for whatever cou'd befall him; and he took the true way to make Dangers not only tolerable but easie, by flying to Him for succour, who can either give Safety, or enable us to bear Trouble; can remove the Rod, or sweeten its Pains. Nor was he less earnest in his Prayers for the removal of those Calamities he saw falling upon the Church, than careful to fit himself to bear his own share of them. And we have reason to Bless God, that he (among other Religious Persons) was then devoutly employ'd in fervent Addresses to God for his Church and our Holy Religion; since we may reasonably believe, that their Pious Intercessions shorten'd our Troubles, and prepar'd us under them. Such publick Blessings be the Devout and Religious, since to their prayers even the Wicked owe their peace and safety.

And how constant, how earnest his Prayers in those days of Trouble were, the following Meditation will shew.

Novem-
ber, 1687.

‘ If it shou’d please God to let this Storm
‘ blow over us which now hangs so black, and
‘ turn his Judgments into a Blessing ; I shou’d
‘ not be capable of any Comfort from such a
‘ happy Day, if I shou’d reflect, that I had not
‘ perform’d my part in praying earnestly to
‘ God for such a Blessing. *They only that*
‘ *Sow in Tears, shall Reap in Joy:* If I have
‘ no part in that holy Sowing, I shall look up-
‘ on my self to have no share in that happy
‘ Harvest. I shall be like the Sullen *Samari-*
‘ *tan* Lord, who wou’d not believe the Pro-
‘ phet’s word. I shall see the plenty with my
‘ Eye, but not be suffer’d to tast of it. If
‘ Persons join together for an adventure, and
‘ put in their several Stocks ; surely the Gain,
‘ when it returns, shall be divided between
‘ them, and a Stranger shall not intermeddle
‘ with their Profit. Good People are now stir-
‘ ing up themselves to join earnestly together
‘ in Prayer, for a removal of the Judgments
‘ that threaten us ; and surely if I join not
‘ with them with my humble Prayers, I shall
‘ see a Blessing falling into their Bosoms ;
‘ shall see it, and look sad, and go away empty.

His Beha-
viour upon
the break-
ing out of
the late
Tro. bles.

And as Mr. *Bonnell* saw danger coming on
with a very compos’d mind, so his Apprehen-
sions did not grow greater at the near ap-
proach of it. For I find, in his Private Pa-
pers, an account of his Behaviour, when this
Kingdom was universally Alarm’d at the report

of a Massacre, design'd to have been acted upon the Ninth of *December* 1688. This News astonish'd the Protestants every where, particularly in *Dublin*, and great multitudes fled in confusion to the Sea side to escape, as they best cou'd, for *England*. What share Mr. Bonnell had in these Fears, and how quickly he got the better of them; what now follows will best shew, writ that very day of Terror and Disorder, when the Impressions, which a common danger might raise in the best resolv'd Mind, wou'd probably be strongest.

'How inconstant are humane things! Blessed is the Soul that has his hope fixed on Thee, O Lord. Last *Thursday* the Letter threatening a Massacre of all the *English*, on this day came to Town; and people not receiving such satisfaction from the Lord Deputy as they expected, began to think of *England*, and multitudes flock'd away. I went my self to *Ringsend*, thinking if there were any Alarm, I was nearer to take Shipping. I had the Duties of my Place upon me, and no leave to go: Therefore I wou'd not go, unless in case of Extremity, when no Duty cou'd be attended on. If I desired to follow the direction of God, and to watch and observe the guiding of his Providence in every lesser affair of my Life, surely I shou'd do it in the most important one, my Life it self; for if I may presume any thing relating to me to be his care, this no doubt is. Now the Index of his Will, is his Providence; and of his Providence, is my Duty: This is the Star that

December
9. 1688.

' points out to Me the course I am to take.
 ' If I am discharg'd from my Duty, I may ex-
 ' pect Gods Protection in going from hence;
 ' if not, in staying here. While I waited at
 ' Rings-end, uncertain in my resolutions, I re-
 ' member'd a Verse of the First Lesson at last
 ' Night's Prayers, which then I took notice of,
 ' but forgot it in the hurry of going away.
 ' Isa. 30. 15. *In returning and rest shall ye be*
 ' *saved, in quietness and confidence shall be your*
 ' *Strength.* God requires of us a confident re-
 ' liance on him, in the Station wherein he sets
 ' us, a quiet doing of our duty, and he promi-
 ' ses his safe-guard to such. I thought therefore
 ' I wou'd return, and put my self into his hands,
 ' and endeavour quietly to compose my Soul
 ' to await his pleasure. Instead of hurrying
 ' about to enquire of News, I wou'd retire
 ' my self to my God, and settle matters between
 ' Him and my self. Behold I am come, O my
 ' God, hide not thy self from thy Servant in
 ' the day of danger. O shut not out thy self
 ' from me this day, when the matter in debate
 ' is my appearing before thee for ever. I have
 ' deserv'd, I must humbly acknowledge, that
 ' thou shouldst withdraw thy Grace and Fa-
 ' vour from my Soul. But cast not away, O
 ' Lord, all thy past Favours, and let them not be
 ' lost upon me. Pardon, for thy tender mercies,
 ' my unworthiness of them, and awaken my
 ' Soul to behold thee, that thy presence may
 ' purify it from all the Dross it has contracted
 ' by conversing in the World, and fit it for
 ' thy self. Lord, Thou lovest to succour in
 ' Distress,

Distress; nothing is so pleasing to generous Love, as to rescue from danger those whom it is pleas'd to favour. For what sentiments do's this awaken in an Ingenuous Heart! What returns of Love do's it provoke! Who can but adore that watchful love which seasonably comes into its preservation! This then, O Lord, is my humble confidence in Thee; for I not only hope for deliverance from Thee, but that thou wilt make this Deliverance a means to my Soul of returning to Thee love and praises for ever. But, O my God, instruct my Soul to remove all difficulties that lye in the way of Thy Mercy; that every corrupt Affection may be done away, which hinders my approach to Thee; and I may make my peace with Thee, my God, by the methods Thou hast prescrib'd, even Humiliation and Sorrow, and earnest calling upon Thee. We are not to think, but that even this Terror is a Judgment from Thee. O Pardon, Gracious Lord, the sins that have more immediately provok'd it; even our not having lai'd to Heart, so much as we shon'd, the terrors of thy Soul, O most gracious Lord Jesu, which Thou didst undergo for our sakes, *when thy Soul was sorrowful even unto Death, and cry'd out, Father, save me from this hour*: By Thy Terrors, O Lord, sanctify this Thy Judgment, and let us always love to meditate on Thy Agony for our sakes. *Amen.*

I find another excellent Meditation of His, upon the same Publick Troubles, compos'd by him, *December the Twenty Second 1688*, when

our Fears and Distractions were at the greatest height; and which I shall here give the Reader, that he may see how Mr. Bonnell, by a firm confidence in God, secur'd the peace of his own Mind, in that general disorder; and may learn the way to be safe and happy, should God send the same Calamities upon us.

‘ Is. 30. 15. *Thus saith the Lord, the holy one*
 ‘ *of Israel, in returning and rest ye shall be saved,*
 ‘ *in quietness and confidence shall be your strength:*
 ‘ In returning from your solicitous cares and
 ‘ anxious fears, and vain projectings for your
 ‘ escape and safety. The time you bestow up-
 ‘ on these, to how much better purpose would
 ‘ it be laid out, in waiting upon me, and in
 ‘ imploring my aid and protection, who am so
 ‘ easily able to defend you? And this is the rea-
 ‘ son why in time of danger, I require your rest-
 ‘ ing quietness and confidence in me; because
 ‘ if I think fit not to give you deliverance, this
 ‘ fits your Souls for my self; to enjoy Me in
 ‘ a much better condition. But if I send de-
 ‘ liverance, this makes you know that it comes
 ‘ from my hand, and disposes you to make me
 ‘ thankful Returns for it. They that in danger
 ‘ do not dispose themselves to a dependance on
 ‘ God, and confidence in him, if deliverance
 ‘ comes, they are apt to impute it to an Arm
 ‘ of Flesh, or to Chance, and the revolution of
 ‘ things. But these Souls, that quiet themselves
 ‘ in God, and with an humble confidence de-
 ‘ pend wholly on his power and readiness to help
 ‘ them, if it be his Will, see plainly that what
 ‘ deliverance they obtain is wrought by his
 ‘ hand;

James Bonnell, Esq;

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hand ; This makes them prize the Mercy, and
praise Him for it. O my God, I see many of
thy Servants, in conscience of their duty, ex-
pose themselves to hazard in this place ; I have
also a duty here ; Thy providence has con-
tinu'd it on me ; The present season indeed
does acquit me from attending it for some
time ; But shou'd I not, by removing, be a
discouragement to Thy Servants who are ob-
lig'd to stay here ? Lord, Thou hast order'd
and govern'd my whole Life hitherto, and
every circumstance of it ; I know I am now
under thy Protection and Care ; I know Thou
art not unmindful of me, (pardon my unwor-
thiness to assure my self so,) O keep my Eyes
stedfast upon Thee, and upon the Indications
of thy Will and Providence, that I may not
be forward to do any thing of my own Head,
least I put my self out of the way of Thy
Mercy and Protection. Thy People in the
Wilderness, were not to stir till the Cloud
began to remove before them. Let me attend
the motions of thy Providence with a constant
Eye lifted up to Thee ; if Thou callest me
from hence, (by any Providence) let me go
in obedience to Thy Will. If thou requirest
me to stay here, and bear Thy good Servants
company, (for surely Thy suffering Servants
are the purest of Thy Flock,) let me stay in o-
bedience to the same Will, and dispose my self
to bear with them, the Issues of thy pleasure
upon us ; that we may glorify Thee by Life
or by Death, or whatsoever thou shalt
ordain to us. Here me, O Gracious Lord,
in

‘ in the multitude of Thy Mercies, and prepare
 ‘ my Heart for thy Will, and to receive the
 ‘ decrees of Thy Infinite Wisdom concerning
 ‘ me; prepare me always for Thy Holy Pre-
 ‘ sence, and whether I Live or Die, let me be
 ‘ ever Thine. Grant the same Mercy to all thy
 ‘ distressed Servants in this place; and as Thou
 ‘ hast visited us with one common trouble, so
 ‘ unite us in Thy fear, and make us partake of
 ‘ the same Grace and Mercy: Lord be Glorifi’d
 ‘ in us, and let our Souls find acceptance with
 ‘ Thee, through the Beloved our Lord Jesus
 ‘ Christ and only Advocate. *Amen.*

*See a Let-
 ter in the
 Bishop of
 Kilmore’s
 Funeral
 Sermon.*

Thus armed with confidence in God, Mr. *Bonnell* waited the issue of our common Dan-
 gers: And as he put himself into God’s hands,
 so from God he had Safety and Protection,
 and even Liberty during all our Troubles. He
 was continued in his Employment without his
 desiring it, and ’twas happy for many Pro-
 testants that he was so; since whatever he re-
 ceiv’d out of it, he distributed among them
 with a liberal hand. He sought out Oppor-
 tunities of Relieving his Needy Brethren, and
 went about doing good to the Necessitous and
 Oppress’d. He boldly pleaded for them to those
 who were then in Power; and ventur’d, with-
 out Concern, Interest, Favour, and even his ne-
 cessary Subsistence (so courageous does Piety and
 Charity make Men) to get the Injur’d Prote-
 stants Reliev’d.

When in the progress of the War, the Pro-
 testants in *Dublin* were deny’d the Exercise of
 their Religion; their Churches turn’d into Pri-
 sons,

sons, and their Ministers confin'd; Mr. *Bonnell* deeply lamented those sins which brought down that which he accounted the severest of God's Judgments; and endeavour'd to supply the want of the Churches publick Prayers, by the greater Constancy and Fervours of his Private Devotions. Thus *June* the 25th 1690, a few days before the Victory of the *Boyn*, he express'd the Sorrows and Devotion of his Soul, in the following Meditation.

' Justly, O Lord, for our negligence in Thy
' Worship and Service, dost Thou shut us out
' from the liberty of meeting together to Ce-
' lebrate it. Yet even this I trust will turn to
' good, to those that fear Thee, in making
' them more zealous and fervent in Praying to
' Thee in Private; And afterwards, that Thou
' wilt give them Grace to redeem the Faults
' they have been guilty of, by greater Fervency
' in Publick, when Thou shalt graciously re-
' store to us the liberty of it. But, Lord, we
' are not better than Thy Servants, who are
' totally depriv'd of these means. (Ah! that
' it is not to be said, how far we may be worse
' than they;) Why then shou'd it be presum'd,
' that Thou wilt deal with Us so much more
' graciously, than Thou hast thought fit to do
' with Them? We are in Thy hands, and have
' deserved no good from Thee. Justly may'st
' Thou deprive us of the liberty and exer-
' cise of our Religion. But let not then the ex-
' traordinary supplies of Thy Grace be want-
' ing to us; for Thou can'st work *without*
' means, as well as *with* them; and even this
' severe

severe dispensation of Thy providence, will
 be turn'd to a mercy to all of us, if it puts
 us upon repentance for all our abuses of that
 great freedom of Thy Holy Ordinances, which
 Thou hast so long indulg'd to us; for our ir-
 reverent, careless, undevout Behaviour in Thy
 Worship; for our pleasing our selves in other
 things; in our coming into Thy House of
 Prayer, besides meeting and serving Thee our
 God. If it help us to repent of these abuses
 of thy House here, before Thou take us to
 Thy House in the Heavens; and if it fill us
 with hungerings, and thirstings, and long-
 ings after those opportunities of serving Thee,
 which we have too slightly valu'd hitherto;
 Thou may'st make even a total deprivation
 turn to a greater Blessing to us, (as I trust
 Thou wilt do, if Thou shalt think fit so to
 deal with us) than the freest enjoyment.
 Thou knowest how to conduct Thy Servants
 to Thy self; for this is the end of all their
 Travels; O let this Aim fill our Souls, and
 we shall unconcernedly leave to Thee the
 ordering the things of this World, which we
 have done with.

But these Calamities were soon over, suc-
 ceeded by all that Joy which long wish'd for
 Liberty, Safety and Peace, cou'd give. One
 general Release discharg'd all our Prisoners;
 and our Churches again return'd to their true
 Use, and became Houses of Prayer. And as
 Mr. *Bonnell* had always express'd his sorrow,
 in Penitential Complaints and Fervent Prayers
 to God, so now his Joy turn'd all to Praises.

But

But how different were his Reflections upon that surprizing Turn of Affairs, from those of most others, who shar'd in the deliverance it gave! As different, it is to be fear'd, as his Behaviour had been before. The mutual Carresses of the Protestants, after their new-gain'd freedom, he improv'd to the noblest purposes, thence to raise his mind to Heaven, and contemplate *those* endearments, *that* Seraphick Love and Joy which shall fill the Souls of the faithful, at their meeting in that happy place.

'How did we see (says he) the Protestants on the great day of our Revolution, *Thursday* *The Day of*
'the Third of *July*, (a Day ever to be re- *Dublin's*
'membred by us with the greatest thankfulness; *Deliverance.*
'O had it been begun with visiting our Churches, and presenting our selves there to God
'our deliverer,) Congratulate and Embrace
'one another as they met, like Persons alive
'from the Dead! Like Brothers and Sisters
'meeting after a long Absence, and going about
'from House to House to give each
'other Joy of God's great Mercy; Enquiring
'of one another how they past the late days of
'Distress and Terror! What apprehensions
'they had; what fears or dangers they were
'under; those that were Prisoners, how they
'got their Liberty, how they were treated,
'and what from time to time they thought
'of things!
'O that this may be a happy Type to us,
'as it is as lively an Emblem as this World
'can give, of the joyful meeting of the Servants
'of God in Heaven at the great day of *Jubilee*,
'when

' when all the Terrors of Death and Judg-
 ' ment shall be over, and Christ our great De-
 ' liverer shall have put all our Enemies under
 ' his Feet. How will they then Embrace and
 ' Congratulate for their Escape from all their
 ' Terrors and Fears! How will they welcome
 ' one another into that blessed and secure abode
 ' of eternal Peace and Joy! How may we sup-
 ' pose, will they enquire of one another, how
 ' they past through those days wherein they
 ' were parted! What difficulties they met with
 ' in Life, after the others had left them! With
 ' what Apprehensions or Terrors they past
 ' through their last great Agony! And what
 ' comforts or supports they had under it!
 ' One will say, I remember you were a Priso-
 ' ner in Bondage to Sin, and under the fla-
 ' very of divers Lusts; How were you set free?
 ' How did you conquer those great and stub-
 ' born Enemies we left you conflicting with?
 ' I remember, to another, you were with Child
 ' in those days, loaded with the incumbrances
 ' of the World, the cares of getting and keep-
 ' ing Riches, and providing for a Family, in a
 ' degree above what was necessary, either for
 ' their Happiness or your State. To another,
 ' you were on the Bed of Sickness in the time
 ' of this Alarm, oppress'd with Distracting
 ' Crosses, Domestick Disturbances, Foreign E-
 ' nemies and Oppressions, Inward Pains and Dis-
 ' eases. How did you get through all your
 ' Infirmities? How did you escape, who were
 ' not able to stir from the Bed? With Joy, each
 ' will reply, God did all this for us!

After

After this manner did Mr. Bonnell improve that great Deliverance; and so much did Religion possess his Thoughts, that (as I find from his Papers) it was his usual Practice, from the daily Occurrences of the World, and the most familiar Affairs of his Life, to draw such Reflections, as might best keep his Mind in a devout frame, and confirm him in his Duty.

But his share in that general Joy was soon abated, from Two Causes; The one, particular to Himself; the other, of more Publick Concernment. The Death of his Mother was his particular cause of Grief, which he heard of by the first Letters that came from England, and which he lamented with true Religious Sorrow. He bore her the tenderest Respect, as well as greatest Love; for She had done every thing for him, which natural fondness or religious concern cou'd suggest; and he was sensible of all his Obligations to her, from Duty and Gratitude, as well as Nature. His Meditations upon her Death, (too long and particular to be here inserted) shew a Spirit truly afflicted for such a Loss; yet submitting without Murmur to the Will of God, the greatest love to his Parent, yet greater to Him who had taken her away.

His other cause of Trouble, and what touch'd him as sensibly as any Loss cou'd do, was the little Reformation which the Judgments of God had wrought in this Kingdom. He reasonably expected, that those who had lamented the want of their Churches, shou'd throng to them with Joy, when they were restor'd to them, and praise

He Laments the prevalence of Vice, after our late Troubles.

praise God continually for that great Mercy: That Unity and Love shou'd universally prevail among those, who were not only Professors of the same Religion, but had been Fellow-sufferers for it; But that Disputes, Contentions, and Revenge shou'd be for ever done away. But when he saw our Troubles succeeded by a torrent of Vice, and the Rod no sooner remov'd, but God, *who had appointed it*, by too many forgotten; when he saw Immorality and Prophaness conquer as fast as our Victorious Arms; and that the same Army that deliver'd us, did corrupt us too; so melancholy a prospect did very much move him, rais'd many sad Thoughts in his Mind, and made him conclude, that the time of our compleat Deliverance was not yet come.

The following Meditation, written *July the Third 1690*, will express his sense of these things, and particularly shew how he lamented the violent Behaviour of some Protestants, immediately upon their Deliverance.

'I see now plainly, that it is from the Unchristian Enmity and Spite against one another in this Kingdom, that the Judgment of the Sword is sent upon it, so much oftner than on other Places; and that once every Forty Years we must expect a Commotion. Perhaps Commotions may happen as often in Frontier Places which lie between Two Countries; and for the same reason, because they consist of mixt People. And this Vice being most apt to happen between such, God punishes it periodically, by letting its natural effect

effect take place. I look upon it as incurable in this Kingdom, while it consists of different People; For all the Laws of Christianity will not reform it, because the greatest part of Mankind are not guided by those Laws. If ever it cou'd have been mended, surely it wou'd now, on the Protestant side, when, for above a Year and a Half, we have been learning our Religion in the best School, that of Discipline; when the whole Protestant Cause has been at stake, and others have led us the way in the severest Sufferings. To see now a Company of Men, that call themselves Protestants, committing the same Outrages that Roman Catholicks had done before; to start up from the midst of Slavery to the height of Violence and Injustice: What made these Men be at the pains, to call themselves Protestants at this time? Why did they not profess any Religion, since they had None? Certainly for no reason, but because it pleas'd God that our Pressures were not extream, and that they look'd that the Roman Catholick Cause, cou'd not long stand on Foot in these Kingdoms. Some Religion they were us'd to; or rather, they were us'd to call themselves by some Names, and inlist themselves under some Faction; which they adher'd to, because People love to gratifie their Humour of opposing others. There's something pleasing in it to Carnal Minds. Thus, O Almighty Lord God, Thou punishest each Sin with a Viper bred out of its own Bowels. O that Men may fear Thee, and learn to be

E Wise

' Wise at last ! But how few find the way of
 ' this Light ! To how few does this slender and
 ' bright Beam dart it self ! Instead of breaking
 ' open our Church Doors this day, with the
 ' first dawn of it, to praise Thy stupendous
 ' and amazing Mercy to us, we ran together
 ' into Herds, we met in Crowds to Arm our
 ' selves, as if there were no way but this, to
 ' keep the Enemy from returning back upon
 ' us ; when it was thou alone, O Lord, who,
 ' without any Arms of ours, hadst driven them
 ' from us.

' Ah Lord ! Lay not this Sin to our charge ;
 ' After having so long cry'd unto Thee, Thou
 ' hast graciously Deliver'd us ; After having
 ' lost our Churches, Thou hast now allow'd us
 ' the free use of them. Thou hast driven a-
 ' way our Enemies, as it were with a strong
 ' Wind, and the rumour only of a pursuing
 ' Army last Night, tho' none drew nigh : That
 ' Thou mightest make us see, that our Delive-
 ' rance is from Thee our God, on whom we
 ' have waited. What a Dream did this Night
 ' seem to us ? We found our selves all in quiet,
 ' we cou'd hardly believe that we were Deli-
 ' ver'd. We rose up early to see if it cou'd
 ' be true, that our Deliverance was Real. Oh !
 ' Pardon us that we have not first visited our
 ' Churches, the Monuments of Thy Mercy,
 ' which thou hast so graciously continu'd to us
 ' during all these Troubles, and been so Gra-
 ' cious to us in them ; and having taken them
 ' away so little a while, dost now so speedily
 ' restore them to us. Oh ! Pardon us that we
 ' can

can pass by so great a Mercy! That we can meet in Councils and in Courts, and fill the Streets with our Crowds, and leave these Monuments of Thy Goodness neglected, as if some Incharmed Force kept their Doors against us. Oh! Pardon us, good Lord, and let not this Sin redound upon all of us, whom Thou hast Deliver'd. For is not this to *fly on the Spoil, and eat the Flesh with the Blood.* (1 Sam. 14. 32.) When without Sanctifying our Victory, without paying our Homage to Thee for it, before thy Altars, we run so greedily upon enjoying the Fruits of it; and that in a Tumultuous and Injurious manner, to those whom Thou hast put in our Power.

Soon after this, I find him Lamenting the decay of Piety, and prevalency of Vice, These were always matter of Grief and Indignation to his Mind; But chiefly after our great Deliverance, when the vilest Ingratitude was a new Aggravation of every Sin. His Sense of these things the following Meditation will shew; written August 17, 1690.

'How do I fear, that the Standard of Piety is lost in the World, and of that Holiness, without which no Man shall see the Lord. I know Christ will uphold his Church, and the Holy Spirit will be with it in every Age to the End. And therefore, even in this Age, he has his Faithful Servants. but I fear they are so few, and the number of others so great; that either they are not taken notice of in the Crowd; or that People are so hardned

'and blinded, that seeing they do not see, and
 'Hearing they will not Understand; but choose
 'rather to look upon these as Men of unneces-
 'sary Severities, than such as keep up the Mo-
 'del of the Gospel. By this means we in this
 'Generation may well be all *Pigmies* in Grace,
 'and hardly any of us come up to the measure
 'of the Stature of Jesus Christ; but measuring
 'our selves by one another, may think our
 'selves proper Christians. Where do we see
 'Piety practis'd in all its parts, Private, Do-
 'mestick, and Publick? Some few that are much
 'conversant in good Books, and Primitive Ac-
 'counts of things, may have an Idea of Christi-
 'anity, beyond what this Age cou'd give them.
 'But then, how easie is it for the Corruption of
 'the Age we live in, to make this be forgot-
 'ten, or hinder it from being brought down
 'to practice? Piety is rarely learn'd wholly
 'by Books, we need continual Examples and
 'the Conversation of good People, to bring
 'these Notions into Practice. The Reason of
 'this seems to be, that Piety always decays in
 'the Peace of the Church. A good Man that
 'lives in the continual prospect or apprehen-
 'sion of Death, is quite another thing from
 'the same good Man that lives out of this pro-
 'spect. When the whole Church therefore
 'lives continually in this apprehension, (as
 'was the state of the Primitive Church, for the
 'first Three Hundred Years after Christ) we
 'wonder if it be quite different in the measure
 'and exercise of Piety, from the Church of
 'other times. 'Tis true, they were not alway

und

under actual Persecution, but then it must be consider'd, that for some time after God frees Men from this hard state, the sense of their former troubles leaves a deep Impression upon their Minds. They had contracted firm habits of strict and pious Living; and the first freedom that God gave them from their Fears, did not make them relax any thing of their Strictness; but only encreas'd their thankfulness, and more chearful serving him in their former road, till God thought fit to bring again their former straits upon them, by a renew'd Persecution. And so it was, for a while after God put a final end to their Persecutions, by the Emperor *Constantine's* becoming a Christian. With what Zeal did the Christians flock to the Publick Churches, Consecrated from Heathen Fanes, to Temples of the Living God, and cover the Pavements with their Prostrate Bodies? But by degrees this Fervour decay'd; Lukewarmness and Worldliness crept into the Church, and has been ever since striking its Roots deep into it to this very Day; the whole Christian Church having never since suffer'd any General Persecution. It has pleas'd God sometimes to Afflict particular Churches, and rouse them up; but this has been so little general, that we may well fear that the spirit of Religion is almost decay'd in the World: And as nothing but a great Persecution, in Humane Appearance, can awaken it; so, in the mean time, we know not where to look for it; but have reason to fear, that if we think it

E 3 'enough

' enough for us to be as good as our Neigh-
 ' bours, we shall come short at last of the King-
 ' dom of Heaven. Alas! It is the easiest thing
 ' that can be, to go to Heaven according to
 ' the Notion of the Men of the World now.
 ' At their rate, Who will be Damn'd? But
 ' surely there must be Two Heavens, at great
 ' distance the one from the other: One for
 ' the Superficial Christians of this Age, and a-
 ' nother for the Pious and Painful, the mortifi'd
 ' and Religiously strict Christians of Old; or
 ' else these Superficial Christians can go to no
 ' Heaven at all.

To both these I shall add a Prayer of his
 upon his Birth-day, *November 14, 1690*; and
 tho' only part of it falls in with what went
 before, yet no doubt the Pious Reader will be
 sufficiently pleas'd with the whole.

' *O most High and Glorious Lord God!* Who
 ' hast made me, and given me such great Ca-
 ' pacities, even to be able to love Thee: I was
 ' nothing when Thou wert pleas'd to give me
 ' a Being, and am nothing yet, but what Thou
 ' shalt be pleas'd to make me. Thou Orderest
 ' and Disposdest of me with the Tenderness of
 ' a Father, and with infinite Wisdom: Some-
 ' times Thou hast vouchsafed me leisure, and
 ' the quiet enjoyment of Thy self: At other
 ' times Thou hast fill'd me with Hurry, and
 ' Business, and with Cares, if not so much Hur-
 ' rying, yet more Distracting than either.
 ' Sometimes Thou hast granted me Health, a
 ' chearful Temper, and the sense of Thy Love:
 ' At other times, Thou hast left me no more
 ' than

‘than the bare Remembrance of these Enjoy-
‘ments, to carry on my Soul in the unrelish-
‘ing discharge of my Duties. But as Thy
‘Wisdom produces strong Trees from tender
‘Plants, by bringing them through the vicis-
‘situdes of Day and Night, of Summer and
‘Winter, and leaving them sometimes stript
‘of all their Leaves, in the very shadow of
‘their Death, making these changes the ne-
‘cessary means of their Growth and Solidness;
‘so Thou hast instructed me hereby, not to
‘wonder at Thy appointing such changes to
‘my Soul; but in them all to bless and adore
‘Thee, and to make it my business, in what-
‘ever state I am, to endeavour to go on to
‘serve Thee. When last I began my Yearly
‘Collections of this sort, Thou hadst shut me
‘up, and thy Servants, in this place, in Di-
‘stress and Terrors: We are now, by Thy
‘Mercy, freed from Dangers, yet involved in
‘new Troubles: Deliver’d from Judgments,
‘yet oppress’d with old Sins. Good God!
‘What will become of us? Why shou’d we be
‘stricken any more; we will revolt more and
‘more. Surely Thy exterminating Sentence
‘will next go out against us, and make us cease
‘to be a People, since we will not cease to be
‘a Wicked one.

‘But, O most gracious Governour and
‘Guide of my whole Life, shut not up my Soul
‘with those who will not be Reform’d; En-
‘able me to reform my self, and then vouch-
‘safe to make use of me for Thy Glory, in
‘the way Thy Wisdom has ordain’d for me:

' O Thou who hast known me before I was,
' and made me what I am. *Amen.*

*Resolves
again to
quit his
Employ-
ment,*

These apprehensions of the decay of Piety, stirr'd up a-new in Mr. *Bonnell's* mind, his former desires of betaking himself entirely to the Service of God, and quitting all Secular Business. In order to this, he enter'd into a firm resolution of parting with his Employment, so soon as he cou'd find one, upon whom, with an easie mind, he might devolve so great a Trust; and in a little time he actually agreed with a Gentleman of sufficient Abilities for it. But that Gentleman's Delays first, and afterwards his Resolutions of living constantly in *England*, kept Mr. *Bonnell* much longer engag'd in his Employment, than he cou'd possibly have expected. But at last he was freed from it, by a new Agreement which he made with the Gentleman, who now enjoys it; but even so, much time was spent before *He* cou'd be settled in it.

*His Mar-
riage.*

While this tedious Affair was transacting, Mr. *Bonnell* chang'd his condition of Life, and entred into a Married State, which he did in the latter end of the Year 1693. The Person he made choice of, was *Jane Conyngham*, Daughter to Sir *Albert Conyngham*; a Gentleman, very well known in this Kingdom, for his firm adherence to the Royal Family, during the Civil Wars; in whose Cause, he often expos'd his Life to the greatest Dangers; and for his Bravery and Conduct in the late War, Commanding a Regiment of Dragoons, and at last Dying in the Service. Mr. *Bonnell* had some Years before

before entred into a strict Friendship with this Gentlewoman. He believ'd her temper and manner of Life very well suited to his own, and that she had those Qualities which he chiefly desir'd in a Wife. And as this was an Affair of the greatest moment to him, of any in this World; so I have those Materials in my Hands which shew, that with all imaginable Constancy and Ardor, he beg'd God's direction in his Resolution and Choice, that every thought of his Mind, and every step he shou'd make, might be over-rul'd by his Providence: That Providence, to whose conduct and disposal he had long before resign'd up himself and all his concerns; and whose motions he was fully determin'd, without the least Reluctancy, to follow.

He continu'd in a Married state Five Years, and Five Months; but the latter part of that time, it pleas'd God to allow him but little Health; the last Year especially, when his Disorders return'd more frequently, and with greater Violence than before. Those Bodily Distempers shock'd his Resolutions of entering into Holy Orders, at least thus far, that if he shou'd take that Sacred Character upon him, he wou'd apply himself to the Duties of it so far as he was able, but without undertaking a Parochial Cure: For thus I find him expressing himself, some Years before his Death: *If my want of Health shou'd hinder me from taking a Cure, which I very much apprehend, I cou'd contentedly spend my time in the most profitable manner I was capable of, for the good of the Church.*

Church, particularly in Devotional things, which seem to be my Talent, and in which, without much more Study, I might hope to succeed.

And such high Thoughts had he, of the extent and difficulty of the Pastoral Duty, that he esteem'd his frequent returns of Sicknes, equivalent to a declaration of Providence, that he was not design'd for the more laborious performances of it, tho' the Bent of his desires was continually that way.

*His Sick-
ness and
Death.*

But even these Desires were at last interrupted by that fatal Sicknes which brought him to his End. For in April 1699 he was seiz'd with a Malignant Fever, which about that time reigned very much in *Dublin*; by it his Head was so much affected, that he had not a constant command of his Thoughts, nor that undisturb'd Exercise of his Faculties, which all Men desire in those Extremities. For some Days of his Sicknes, his Reason was clear; and to the last, he had frequent Intervals of perfect Understanding. And then 'tis impossible to conceive One in the greatest Pain and Anguish, more Submissive, more Patient, more Resign'd to the Will of God; Then Prayers and Praises were his only Language, or calling upon others to Pray for him. But no Murmur, no Complaint, came out of his Mouth. And tho', no doubt, he had all the Comforts of a good Conscience, and powerful Supports from God, in that great conflict of Nature; yet he express'd himself with all that Humility and awful Concern, which becomes a Sinner, when he Reflected upon that Pure and Holy

Holy God, at whose Bar he was soon to be
try'd. *Now (says he) must I stand or fall be-
fore My great Judge.* And when it was An-
swer'd, that no doubt he wou'd stand firm be-
fore him, through the Merits of our Crucified
Saviour; His Reply shews, upon what a firm
Foundation he built his Dependance and Hopes:
*It's in that (says he) I trust; He knows it's in
that I trust.* And his last moments of Reason
were spent in those Heavenly Exercises, where-
in every good Man wou'd desire to breath out
his Soul; and which to him, no doubt, were
the happy beginnings of endless Praises above.
He Dy'd the Twenty Eighth Day of *April 1699,*
in the Fourty Sixth Year of his Age; and his
Body lies Interr'd in St. John's Church in *Dub-
lin.* Of Three Children (Two Sons and a
Daughter) wherewith God had Blessed him,
the Daughter only Surviv'd him. And he left
behind him a truly afflicted Widow, who, I
am perswaded, will persevere to shew the World,
how justly she priz'd his excellent Qualities
and tender Love; and who has spar'd no pains
to get his Life and Character publish'd, that
so some Justice may be done to his Memory,
and the World benefited by his Example.

PART. II.

HAVING thus gone through the most remarkable Passages of Mr. *Bonnell's* Life, and withall given the Reader some general View of his Piety and Virtue; I shall now enter upon that part of this Work, for the sake of which the rest was put together, and without which the World is not much concern'd to know his Story: And that is, particularly to describe his Character and Excellencies; to recommend him as a Pattern worthy our Imitation, in all the duties of the Christian Life; and to shew from him, how Beautiful Christianity is, when reduc'd to Practice; when it becomes a Rule of Life and Manners; and not, as it is with most Men, confin'd to the Thoughts, and made an unactive Notion of the Mind.

His Person, Temper, and Accomplishments.

As to this Person; He was Tall, well Shap'd, and Fair. His Aspect was Comely, and shew'd great Sweetness mix'd with Life and Sprightliness. There was a venerable Gravity in his Look, a natural Modesty, and sincere Openness. But in the House of God, his Countenance had something in it, that look'd Heavenly and Seraphical; an undissembled Piety, a Devoutness that can never be imitated nor acted, when it do's not reside in the Heart; and appear'd always easie and unforc'd. His natural and acquir'd

quir'd Seriousness, was temper'd with a very engaging Chearfulness in Conversation.

He was Master of the Accomplishing, as well as Necessary, parts of Learning; had thoroughly digested the *Greek* and *Roman* Authors, understood the *French* Language perfectly well, and had made good progress in the *Hebrew*. In Philosophy and Oratory, he exceeded most of his Contemporaries in the University; and apply'd himself with good success, to Mathematicks and Musick. In the course of his Studies, he read several of the Fathers; and among his Private Papers, I find some Parts of the *Greek* Fathers, particularly *Synesius*, Translated by him into *English*. He had a Delicacy of Thought and Expression, that is very rarely to be met with; so that there was a particular Beauty and Flame, in any thing that he Composed, especially upon Pious Subjects. He had a nice Taste both in Men and Books, and was very conversant in our best *English* Divines: But he particularly admir'd *Hooker*; whom he us'd to commend, as an Author who writ with a Primitive Spirit, but Modern Judgment and Correctness. Few understood, or practis'd better, the Arts of gentile Conversation; and none more industriously avoided all Discourse that look'd affected and vain, or any way seem'd to aim at raising his own value. He seldom talk'd with any, but (without designing it) He gain'd upon them, and had a particular Art of Obliging. His Abilities for Business are very well known to all the Officers of the Revenue, and many

many Others, who had experience of them besides: And those who were oblig'd to attend him, were so treated by him, as if it had been his Duty to wait on them: It being his great study to give every one Ease and Dispatch; and none knew what Delays or Difficulties meant, where he was concern'd, or had power to remove them.

But these are things of a lower nature, (tho very excellent in themselves) when compar'd with his Piety towards God, his Justice and Charity to Man, his Sobriety and Temperance with respect to Himself: I shall therefore, in the prosecution of this Work, consider Mr. *Bonnell* as a Christian; and give the justest account I can, from such Materials as I have before me, of his discharging the several Duties we owe to God, our Neighbour, and our Selves.

*His Love
to God*

The Love of God, the first and greatest Duty of the Law, was what he earnestly endeavour'd to excite and confirm in his Soul. His Papers are full of excellent Meditations, to engage us to love God with all our Faculties and Powers; and Penitential Complaints of his Love's falling so short, both of his Duty and Desires. And he took the true way to kindle this Heavenly Flame of Divine Love in his Heart, even by frequently contemplating those Attributes of God, which are aptest to command our Love; His infinite Goodness, and unlimited Bounty; His paternal Care, and watchful Providence; but chiefly that stupendous Instance of his Love, the Redemption of
the

the World, by the Death and Passion of his Son.

He had great and noble Thoughts of Christianity, and never reflected on the wonderful Compassion of God in sending his Son to Die for us, without the strongest Emotions of Love, and Thankfulness, and Wonder. The love of Christ was the Subject of his daily Thoughts; It fill'd his Heart and employ'd his Pen. And his Private Meditations, upon the astonishing love of our Redeemer, do shew of what Spirit He was, that Composed them; a Spirit truly affected with that infinite Love, all over Humility and Gratitude, and overflowing with Love, Acknowledgments, and Praise.

I shall here Insert a few of these Meditations, by which the Reader may Judge of the rest.

Meditations to excite our Love to God.

'Can my Soul (*says he in one place*) ever think enough, O my God, of the wonders of Thy Love, in all that Thou hast done for Thy Creatures! That the Majesty of Heaven, and the whole incomprehensible Trinity, shou'd be concern'd and engag'd, for our Redemption, when one word of Thine, O my God, might have made infinitely more Creatures than all the Sons of Men! By this the Holy Angels know, and wonder at the unaccountable Methods of thy proceeding: one while, looking with adoration and amazement on Thee, our common Creator and Lord; and another while, on us Men, to see whether we are not affected with the like adoration and wonder, who are so deeply concern'd in it. Can ye, O Mortals, (*say they*)

' they) be patient to let our God do all this
 ' for you, and take no notice of it, as if it
 ' were your Due, and not the Wonder of Hea-
 ' ven ! Did you know, O Mortals, did you
 ' know, what our God is, that does these things
 ' for you ; did you know him, as we know
 ' him, you wou'd shrink back at the thoughts
 ' of it, and your Souls wou'd be overpower'd
 ' with Confusion. O too Stupid Men ! too
 ' highly favour'd, and too little sensible of it,
 ' were it not that some few Souls among you,
 ' have burning and reverend thoughts of this
 ' astonishing Condescension, surely we shou'd
 ' sue to the Majesty of our God, to have leave
 ' to make you Examples of Vengeance, for
 ' your Brutish Ingratitude. But, O ye tender
 ' Souls, who Honour, who Adore our God,
 ' partake of the effects of his wonderful Cle-
 ' mency and Love ; Since it has pleas'd him so
 ' to proceed, so to condescend, we envy you
 ' not this extraordinary effect of his Grace,
 ' this miraculous Mystery of his Goodness, and
 ' unsearchable Wisdom, which we our selves
 ' desire to look into and adore, not yet being
 ' able to comprehend it, till the consummation
 ' of all things ; But know withall, that ye can
 ' never do it enough. O then awaken your
 ' Souls, and think that time sadly lost (to in-
 ' genuous and grateful Spirits) in which you
 ' have not a continu'd sense of *this* before you ;
 ' That God, when with one Word he might have
 ' Created Beings more numerous and glorious than
 ' you shall ever be, yet hath chosen thus to deal with

you, with such wonderful condescension, and mira-
culous methods of Love and Mercy.
‘ Yes, O my Father! O my God, I will con-
tinually contemplate and adore thy bound-
less Love. And tho’ we cannot fathom the
reason of this thy Choice, yet we cannot but
see, that thou didst design hereby, to make
us Creatures of Love. For even in this dark
Vail, where our Capacities are so narrow,
and our Conceptions so imperfect and weak;
we cannot but see, that this wonderful Me-
thod that thou hast taken, constrains us to
love Thee. For this thou hast desired to have
us, (and desired it so earnestly, as not to
think much, to pay thy precious Blood to
thy Father’s Justice, for our Ransom,) that
Thou mightest love us, and we might love
and adore Thee forever. Where now is
our Soul, that we run not hastily to meet
this thy Love, and prostrate our selves
humbly before it! Shall the Son of God de-
sire us for his Love, and that at so dear a
rate; (to shew us the earnestness of his de-
siring it) and shall we our selves be so back-
ward, to be at no pains to be made worthy of
it! So heavy, as not to conceive more high-
ly of it! So dull, as not to desire it more,
and delight in the thoughts of it. Ah! most
gracious Saviour, shed abroad thy Love in our
Hearts; and if we cannot love Thee as we
ought, let us, at least, delight in the thoughts
of thy Love to us, and thy so earnestly de-
siring to have us for thy love. Amen
I have any thing to say to you
long!

The following Meditation, compos'd at
 another time, will properly succeed the for-
 mer, as breathing the same Spirit. O, say
 "Ah Lord Jesus! who thy Servants, who
 "enjoy thy Love, rejoice in it, and praise thee
 "for it; yet surely, even they who want it,
 "know how to prize it. Happy Souls that
 "breathe thy Love, and live in the free Air of
 "it! Is it nothing for poor Man to have leave
 "to love the Son of God! Nothing for a Crea-
 "ture to have leave to love its Creator and
 "Redeemer! That ever it should be permitted
 "to such as we are, to love Thee! And yet it
 "is; so condescendingly gracious art Thou.
 "But ah! miserable State of Infirm Nature, that
 "we should know what it is thus to love Thee,
 "and yet sometimes be without this Love!
 "Ah, that we might be contented to be with-
 "out our Food, our Cloths, our Health, and
 "even the Necessaries of Life, and all that is
 "dear to us in this World, rather than be
 "without thy Love! But thy Love consists not
 "in fond Expressions and Endearments of
 "Words, but in a Heart truly devoted to thy
 "Service, and to the love of thy Will, and
 "of thy Servants. I believe it, Lord; yet
 "why shoud not all that is tender in our Souls,
 "be sacred to Thee also? Why hast Thou
 "given us such tender Passions, if Thou shouldst
 "not be the prime Object of them? O my God,
 "since my Soul will be acting, vouchsafe to
 "be the Center of it. What comfort is it to
 "me in Life, to have a Soul, to have Passions,
 "to have any thing that is good, or fit for

an Offering to Thee; and yet any of them
 be diverted, from Thee Lord, thou hast
 made me capable of loving Thee; and I va-
 lue neither my Being, nor my Faculties, nor
 any Thing I have, but that I might attain to
 the Happiness of loving Thee. Thou art
 ever mindful of me, and continually inter-
 ceeding for me: I am ashamed to live with-
 out loving Thee. I beg that I may be faith-
 ful to Thy Service; but I beg also, that I
 may be grateful to thy Goodness, and love
 Thee with all my Powers. By all that is
 dear, by all that is tender, by all that is set
 out to us in thy whole Scripture, as the Lan-
 guage of Thy passionate Soul; I implore that
 I may be permitted to love Thee, better than
 at any time hitherto I have done; that I
 may live in thy Love, and breath it while I
 breath in Life. I am ashamed, O my God,
 to beg this privilege, yet ashamed to be with-
 out it. Let Thy Goodness prevent my De-
 sires, and fill my Soul with what it humbly
 pants after. Amen.

The following Meditation is upon the
 same Subject.

O Almighty Father, How couldst Thou be
 willing, that the Son of thy Love, the Lord
 Jesus Christ, should in the Flesh, which he
 took upon him, of the Blessed Virgin, bear
 part with us in those Miseries, which Sin had
 brought upon us! He, who was so perfectly
 Innocent, that the Angels were not so free
 from Sin as He! How couldst Thou be wil-
 ling to be estrang'd, as it were, from him so

' long! Did not Thy Bowels yearn (for thou
 ' allowest us to conceive of Thee, as of a most
 ' tender Parent) to think of those pains of
 ' Body, that anguish of Mind, those terrors of
 ' Soul, which he shou'd undergo for our sakes!
 ' How cou'dst Thou not but check his too ten-
 ' der Compassion, when he offer'd himself to
 ' do all this for us! How cou'dst Thou not
 ' but say, O Son, thou art too fond of thy Crea-
 ' tures! 'Tis true, they are thy Creatures, and
 ' made more peculiarly after thy Image; yet
 ' they deserve not such Pains, such Condescen-
 ' sion and Sufferings from Thee. On the con-
 ' trary, O our most gracious God, thou hast
 ' so loved us, as to give thy Son for us; so
 ' loved us, as to love him for his excess of
 ' Love, and Pity, and Goodness towards us.
 ' All that is God, conspir'd in this adorable My-
 ' stery of Love to Man. When Thou, O Fa-
 ' ther! cou'dst patiently see the innocent Je-
 ' sus tormented for our Sakes. When Thou,
 ' O Lord of Glory, in thy Humane nature,
 ' cou'dst bear a part with us in the saddest
 ' Effects of Sin, and all because Thou didst
 ' love us, and to bring us to love Thee; that
 ' thereby Thou mightest raise us to the high-
 ' est degree of Glory, which infinite Love cou'd
 ' contrive, for those whom it intended to ho-
 ' nour: When Thou hast thus Loved us, suf-
 ' fer'd and Dy'd for us; What shall we say
 ' What shall we Think, of this thy Love
 ' What shall we think of our Selves, for whom
 ' all this is done? What of thy Wrath, which
 ' we hereby avoid? O boundless Ocean of
 ' overflowing

‘overflowing Love! Let the sense of it ever
‘fill our Souls, that we may adore it, accord-
‘ing to it’s unmeasurable Greatness. May all
‘the humble praise that Creatures can pay, be
‘the constant tribute of our Souls, to this thy
‘Love. May all that is our Soul, and all that
‘is our Body, even to every Atom, be full
‘with Zeal to praise thy Goodness. And when
‘we find our selves too weak, to express our
‘full sense of thy Love; May we call upon;
‘and join with Angels, and Arch-angels, and
‘all the Company of Heaven, to laud and
‘magnify thy glorious Name. *Amen.*

I shall add but one Meditation more, up-
on his Love to God; and *that* has a particu-
lar Relation to God’s Laws and Command-
ments; by which, with what goes before, the
Reader may judge of the sincerity and fervency
of this his Divine Love, especially with respect
to the adorable Mystery of our Redemption.

‘Psal. 119. 127. *I love thy Commandments*
‘*above Gold and Precious Stones.*

‘The Commandments of God, are the Rule
‘of our Life; the Revelation of the Holy Will
‘of God, the means of perfecting our Nature, and
‘making us ever Happy. So passionately did
‘*David* love them, that he had rather all the
‘Jewels of his Crown shou’d be lost, than one
‘of them taken away. Not one of them are
‘to be spar’d, they are all adorable, all to be
‘beloved. Who wou’d be content to lose one
‘of his Members, tho’ not Essential to his
‘Life? But the Commandments of God, are
‘Links of the Chain of Eternity, as much worth

'as Heaven and Immortality: Who can but
 'love that which is holy, just and good? What
 'true Servant of God, can but Love every
 'Declaration of the Will of his Heavenly Fa-
 'ther? Is it not condescension enough to cap-
 'tivate our Hearts, that the Almighty should
 'reveal his Will to us? Better Heaven and
 'Earth shou'd pass away, than one tittle of the
 'Law of God shou'd be withdrawn. I love
 'then every Commandment of my God, even
 'that which most contradicts my sinful and na-
 'tural Inclinations; and wou'd not wish it to
 'be taken out of the number, for a thousand
 'Worlds. For I know the Will of my God
 'is Holy, (*his Will is our Sanctification*) and I
 'can't be happy without being like him; nor
 'can I be like Him that is Holy, if any part
 'of this His Law shou'd be withdrawn. O Al-
 'mighty God, give unto us the increase of
 'thy Grace; and that we may obtain that
 'which Thou dost *promise*, make us to love
 'that which Thou dost *command*, through Jesus
 'Christ our Lord. *Amen.*

*His Humi-
 lity.*

Thus did Mr. *Bonnell* love God, with all his
 Heart and Soul; and upon this Foundation,
 were all the other Graces of Christianity strong-
 ly built: But none took earlier and deeper root
 in his Soul, than *Humility*: That virtue so pe-
 culiar to Christianity, so becoming a Creature
 and a Sinner. How soon this Grace took pos-
 session of his Heart, appears from the account
 already given of his early Piety; particularly
 his care to conceal his keeping Fasting-days at
 the University: And afterwards it increased and

and improv'd with his Life; it being his constant Study and Prayer, to be like Him whom he so dearly loved; and *be lowly in Heart*, as our Redeemer was.

None cou'd more industriously avoid all approaches, to Pride and Vain-Glory; or when ever he was surprized into a secret Complacency, at Esteem and Praise, cou'd be more humbled before God for it; and more bitterly bewail it. He always aggravated the Fault in himself, represented it in its blackest Dress, and was his own severest Accuser. His private Papers are full of Arguments against Pride, Meditations upon the deformity of that Sin, and devout Prayers to be protected from its Assaults: Some of *These* I shall insert here, both to shew us how truly *Humble* he was, and to engage us to follow his Example.

My Yoke is easy, and my Burden is light,
Matt. 11. 30.

'Didst Thou, O blessed Lord, feel so many Inconveniencies, and endure such Contradiction of Sinners? Didst Thou come from Heaven, to be a Man of Pain and Sorrows? To be despised among Thy Friends, slander'd and blasphem'd by Thy Enemies, and not to have where to lay Thy Head? Wert Thou oppos'd in all thy Endeavours to do good, and ill requited for many of thy Mercies? Cou'dst Thou bear thy self call'd a Friend of Publicanes and Sinners, a Glutton and Winebibber, and a Confederate with *Beelzebub* the Prince of the Devils? And yet cou'dst Thou say, *My Yoke is easy, and my Burden is light*? O

His Meditations upon Humility.

what

what love was *that* to Man, which made such
 great Troubles and Miseries seem light and
 easy! Shou'd it be said, How can this be?
 Thou thy self givest us the reason; For I am
 meek and lowly in Heart; and 'tis this, in the
 midst of all troubles, that procures rest to
 my Soul. So then to be clothed with Thy Hu-
 mility, is so far from being a Burden, that like
 our usual Garments, it serves to defend us
 from the injuries of the Air and Weather;
 from piercing Cold and scorching Heat; from
 the cold of Disdain and Want, and the heat
 of Injuries and Persecutions.

Here then, O my Soul, the charming Lan-
 guage of thy kind Saviour! Put on the Cloths
 that he wore, Humility and Meekness, in
 which he found so much Ease, and which will
 bring so much Rest to thee. And grant, O
 my dear Saviour, that I may groan to be
 cloth'd upon with Thy Robes; and out of
 love to Thee, may think that work easy;
 which by making me like Thee, (in Humi-
 lity and Meekness) will make all other
 Things easy to me, and bring true and eter-
 nal Rest to my Soul. Amen.

To the same purpose does he argue with
 himself in another place, as follows.

Lord, Thou invitest me to come unto Thee
 for ease; But is it not, by becoming lowly in
 Heart, as thou wert? But what means lowly in
 Heart? Surely there is a lowliness that is not
 in Heart. An affected shew of Humility be-
 fore Men, while Pride may yet reign with-
 in. Outward Fawning, affected Complaisance,
 or Submissiveness, is not that lowliness of Heart
 which

which will give us ease; while at the same time, we may grow impatient at an Affront, and not be able to bear an Outrage. If our Heart boil within us at an Injury, and be put into a Tumult by a slight or disrespect, it is plain that we have not ease, and consequently have not learn'd to be *lowly in Heart*. We find Three correspondent Expressions us'd by our Blessed Saviour; *Poor in Heart*, *Pure in Heart*, and *Lowly in Heart*. All which must refer to the inward sentiments and affections of our Minds, in opposition to the usual acceptation of these words; *Poor*, *Pure*, and *Lowly*, when apply'd to outward things: And that in which they all seem to agree, is *Desire*. Thus he is *Poor in Heart*, who *Desires* not Riches, whether he hath them or not; he is *Pure in Heart*, who *Desires* not sensual Pleasure, whether he is capable of it or not; and he is *lowly in Heart*, who *Desires* not Honour, whether he hath it or not: And these *Desires* all proceed from this Principle, that we so value unseen things, the things of God, and Heaven, and Eternity, as not to desire Wealth, nor be troubled at the Disrespect of Men; and to dread that Pleasure, which shou'd make us unworthy of pleasure, in the favour of God.

That therefore, which makes us lowly in Heart, is conversing with another World; for that renders us incapable of being proud of any thing that Men can do us. What cares a truly learned Man, to be thought learned by Peasants? They will think the same, of
One

' One that has no other Learning, but hard
 ' Words; nay, perhaps, will think such a One,
 ' more learned than he who is truly so. What
 ' cares that happy Soul, whose Conversation
 ' is in Heaven, for the judgment of the Men of
 ' this World? They value me, says he, for my
 ' outward Figure, Beauty, Riches, Wit, Ac-
 ' complishments, that is, for Trifles: These
 ' things don't make me valuable; 'tis real good-
 ' ness does *that*, in respect of that World which
 ' only is of value: And God only is Judge
 ' of this, because it lies in the Heart: Men of
 ' this World are no more Judges of it, than
 ' Peasants are of Learning. If they think well
 ' of me, it is but by accident; a meer chance;
 ' they guess at it, and may as well guess wrong
 ' as right; and shall I think my self more va-
 ' luable for their guessing? If I am good, I am
 ' indeed more valuable for *being* so, not for
 ' their *thinking* me so. But if thou, my God,
 ' does not think me so, wo be to me! their
 ' judgment will do me little service.

In another place, I find the following Prayer.

' Lord, it is not enough, that Thou givest
 ' me leave to think of Thee; give me a Heart
 ' also, to think humbly of my self: It is not e-
 ' nough, that Thou openest me a Glade to look
 ' towards Thee; O shut up the World on each
 ' side also from my Eyes. For the remem-
 ' brance of having thought on Thee, will not
 ' yield me pleasure; If I cannot think on Thee,
 ' without being moved to consider, *what* the
 ' World will think of me. If Thou givest
 ' me leave to think on Thee, O let me gain
 ' this

this by it, to know my self to be Nothing, and the World worse than Nothing. And, O Lord! O gracious Goodness, heal my Soul, and change the Evil affections that are there; and then shall I neither think of the World, nor of my self, but of Thee, who art the only Center and Happiness of my Soul. Amen.

And how his Prayers for Humility were answer'd; and what a happy progress he made in that heavenly Virtue, the following Meditation will shew.

'To administer *Arsenic*, is no injury to a Man, that has made Poison his Diet. A little Disrespect is no injury to me, who love my own Abjection; who can, God be Blessed, bear a great many Sights and Affronts, nay, and delight in them too. But how, or on what ground is it, that a Man can love his own Abjection? It is because I believe these Sights and Affronts sent on purpose by God, for the good of my Soul: I take them as tokens of his Love, and therefore I love them. Shou'd he encrease my Estate, or cause great Presents and Honours to be given me, I shou'd not so heartily delight in them, because I shou'd not so surely know, that they were sent out of love, and for the good of my Soul. But all things that cause my Abjection, I am sure, are so; having a natural tendency to this end, namely, the bettering my Mind. I immediately find, that they take my Heart off from the World, that they abate my Pride, (which is a tickling pain) and introduce a due esteem of my self, and that Hu-
'mility,

‘military, in which consists the safety of my Soul,
‘and by consequence the joy of my Life.

Thus did he conquer Pride and Vanity in himself; and no Man seems to have been better acquainted, with the Remedies that are most proper for that outrageous Distemper; which, some of his Advices, will sufficiently make appear.

‘If you are subject (*says he,*) to Spiritual
‘Pride, go to Prayers to Churches where you
‘are not known; and shift Churches, that you
‘may not seem constant. But if you have sur-
‘mounted this weakness, keep to the same
‘Church where you are known; that your Ex-
‘ample may edifie Others, as well as the Prayers
‘edifie your self.

In another place he prescribes this Cure for Vanity.

‘When your fit of Passion lies in Vanity,
‘converse not with the things that make you
‘think much of your self; Read rather than
‘Write, Hear rather than Speak: Talk not
‘of your Self, of your sickness, or your
‘Health, of your Love or Dislike, of your way
‘of Living or Humour, or any thing that be-
‘longs to you.

To the same purpose is the following Meditation.

‘Watch and be Sober. 1 Thess. 5. 7. Be So-
‘ber be Vigilant. 1 Pet. 5. 8. Whatever makes
‘our Minds drunk, is opposite to this Sobrie-
‘ty; and every thing that makes us think un-
‘reasonably, does thus Intoxicate us, that is
‘makes us think otherwise than sober Reason

‘wou’d

‘ wot’d dictate to us; which is the true No-
‘ tion of Drunkenness. Most sorts of pleasures
‘ do this, but particularly, that which we take
‘ in the esteem of Men. These unhappy words
‘ *I*, and *Me*, what a ferment do they raise in
‘ our Blood! How troublesome, yet pleasing!
‘ How unquietly importunate, how fond are
‘ we, to talk and tell Stories of our selves!
‘ And yet how sick do’s it make our Souls!
‘ If we hear our selves well spoken of, it may
‘ perhaps pass over, and we may recover our
‘ Minds. Yet there is danger, that even *this*
‘ will return *again* to our Thoughts; and per-
‘ haps, *when* we are better employ’d. But
‘ surely I had almost as willingly meet the Devil
‘ (under God’s Chain) as these Thoughts;
‘ that is, the Devil in his ugly and frightful
‘ Dress, as in this (for it is the Devil still)
‘ Tawdry, pleasing Disguise. If then there
‘ be so much danger, from a few words tran-
‘ siently spoken; What shall we say, when we
‘ put forth all our strength for hours together,
‘ in company, to shew our Parts, our Reason,
‘ our Learning, or whatever else we please our
‘ selves, or may please others in. What is this
‘ but to bath our selves in Poison, and let it
‘ soak into our Blood, and fill all our Veins!
‘ Lord, in the midst of what snares do we walk;
‘ on what Precipices do we stand! It is a Mi-
‘ racle of Thy Almighty Goodness, that makes
‘ it possible for Creatures thus beset, to be ever
‘ able to get to Heaven. Nothing less than Thy
‘ Mercy and Power, cou’d save us out of them.
‘ Agreeable

Agreeable to all these Meditations, Advices, and Prayers, was Mr. Bonnell's Practice. A modest unaffected Humility appear'd in his Words, his Actions, and very Countenance. Not (as he himself in one place describes this Virtue) an affected Humility, such as desires to be taken notice of; but such a true Humility, as makes us first look upon our selves as Nothing; and then, not so much as once reflect, whether others take notice of us, or no: Such a true Humility, that diffuses it self through the whole Body and Soul; that influences and impregnates every Motion, Thought, and Word; that shines in every gesture, and look, and all our Deportment.

But this Spirit of Humility did, in a particular manner, direct and govern his Devotions. He sometimes found, that using his Voice in Private Prayer, was of great use to him, to quicken his Zeal, and keep his Thoughts attentive; and he always had his Lodging so contriv'd, that he might use his Voice without being heard; and in his Sickness, he never (before his Marriage) allow'd any one to be constantly in the Room with him; because the presence, even of a Servant, restrain'd him from Praying with his Voice. And after Marriage, he was not pleas'd when any were present upon those occasions, but She alone, with whom he was free from these Reserves. Such deep impressions had Humility made in his Soul, that no Sickness, no Pain, cou'd in the least get the better of it.

His Charity to the Poor, tho' very great and extensive for his Fortune, (as will be afterwards

wards shew'd yet was always manag'd with the greatest Secrecy and Modesty imaginable; it being his great endeavour to conceal it as much as possible, of which we may be convinc'd by the following Meditation, wherein he enquires, why, by doing our Alms openly, we have no Reward.

The end of Alms is not solely to relieve the Poor; for what was the Widow's Mite (which yet was a great Charity) to this purpose? God needs not our Alms for this end, no more than he did the Sacrifices of old, to enrich himself. *All the Beasts of the Forest are mine,* saith God. In like manner, with one act of His Will, He cou'd enrich (if he thought fit) all the Poor in the World. But he requires our Alms, as he did the Sacrifices of old, only as Testimonies, or Fruits of the inward Graces of our Minds. A Sacrifice, without Contrition, was a vain Oblation; but the Sacrifices of God, are a broken Heart. Again, the Poor are as truly reliev'd by Alms without Charity, as with it; which shews, that the Relief of the Poor, is not primarily intended by God, but a sincere Desire of pleasing him. 'Tis then the inward Graces of the Mind, that are rewarded by God; such as, true Humility, Contempt of the World, Reliance on God's Providence, and sincere desire to please him; which Graces cannot be in the mind of one that affects to do his Alms openly. For what Humility is there in one that is greedy of vain Glory? What reliance on God's Providence in one, that thinks
to

'to purchase Favours from the World, by shew
 'of Goodness? What contempt of the World,
 'in one that trafficks with it, and hopes for
 'Rewards from it? What sincere Desire to
 'please God, in one that above all things,
 'seeks to please Men? So then, here being no
 'Graces to be rewarded, no Reward is to be
 'expected. In sum, Outward Acts have the
 'outward Rewards; which, by the establish'd
 'Laws of God in Nature, arise from them;
 'as Trees spring from Seeds; but the inward
 'and spiritual Acts of the Mind, have spiritual
 'and eternal Rewards assign'd them by God.
 'Vain-Glory is opposite, not only to one
 'Grace, but eats out the Life of all Graces in
 'our Souls. We have great reason therefore,
 'to watch against this Vice with all our care,
 'especially in Religious Matters: For if the
 'Light that is in us be Darkness, How great is
 'that Darkness? If the Good we do, be prin-
 'cipally design'd to please Men, How void are
 'we of all Goodness?

He us'd to wish there were some Church in
 Dublin, wherein the Holy Sacrament were ad-
 ministr'd every Lords Day; For going about
 from Church to Church (he said) had something
 of Ostentation in it; and 'twas with difficulty,
 that he at last conquer'd this Scruple. And
 when he went to Churches to which he was not
 accustomed, he generally chose the most pri-
 vate Place, where he might be least Observ'd,
 and least Disturb'd; and when he was so hap-
 pily plac'd, he always continu'd upon his
 Knees, at his Private Devotions, till the Publick
 Service

Service began. But if he was forc'd to be satisfi'd with a more Publick Seat, and there were Company about him, he shortned his Private Prayers, that he might not be taken notice of: For he avoided being singular and remarkable in all his Actions, much more in those of Religion; in them he aim'd at something greater than Fame, more lasting and substantial than the vain applause of Men, even those Praises which are endless, and that Honour which never can decay.

But his Opinion of the Secrecy of Religious Actions, and his Practice too, the Reader will best learn from himself, in the Two following Meditations; which are still farther Instances of his Humility, and his great Watchfulness against whatever had the least tendency to Vanity.

'My Right Hand (says he,) is the Grace of God; My Left, my Spiritual Friend. In Acts of Devotion, Fasting and Charity, I am to be exceeding Nice, how I let one of these know, what the other enable me to do. To sound a Trumpet, and tell all the World what you do, is certainly a mark of a dissolute and unspiritual Mind, not ambitious of Heavenly Rewards, nor sensible of Spiritual Pleasures. To reveal these only to a Spiritual Friend, may perhaps in some cases be necessary; But if you wou'd be perfect, subject them only to the Eyes of God; He will be your sufficient Councillour. For the advantages you may reap by revealing them to Men, in any prudent instructions or encouragements, will

' not countervail the hazard you undergo of
 ' self-complacency, in the Opinion, another
 ' may have in your being Devout, Mortify'd,
 ' or Charitable; and of losing your Comfort;
 ' the greatest encouragement you have to per-
 ' sist in those Charming Duties, which wholly
 ' lose their sweetness, when you in any mea-
 ' sure sink into Flesh and Blood; your Com-
 ' fort, I say, which wholly consists in acquit-
 ' ting your self in secret, to your Heavenly
 ' Father, and approving your self to him.

The other Meditation is as follows.

' We lose (says he,) something of Spiritu-
 ' al strength (as Sampson did) by discover-
 ' ing secret Transactions between God and
 ' our Souls; for *this* gives our Conscience a
 ' Damp, since it tends to magnifie our selves,
 ' and looks like boasting of secret favours,
 ' which is a means of lessening favours a-
 ' mong Men. If what I speak of this sort,
 ' tends to magnifie my self, as being a fa-
 ' vourite of God, I cannot be too jealous of
 ' my self, because our Hearts are deceitful, and
 ' very treacherous; and something of secret
 ' Pride will be apt to steal in upon us, in
 ' such relations. If I tell of Raptures, and
 ' Elevations, vouchsafed to me in Prayer; of
 ' ardent desires after the Holy Communion,
 ' and longings for Heaven, and the like;
 ' must be well made indeed, and strongly
 ' arm'd with the Grace of God within me, if
 ' I do all this, only for the Edification of my
 ' Neighbour, and to provoke him to praise God
 ' on my behalf, without any By-design, to re-
 ' commend my self to his Esteem.

It is now time to consider Mr. Bonnell, with respect to other Virtues, beside Humility: I shall therefore conclude this part of his Character with the following Prayer.

' While I walk the Streets, let not my Head seem full of Business; but what I delight in, and desire always: Let Head and Heart be full of my Saviour. Take from me, O my God, a haughty Gate, a proud Look, and supercilious Forehead. I consider how my Redeemer walk'd the Streets of Jerusalem, how modestly and plainly he was Apparell'd, how little he coveted to make a Figure, how little to see or be seen, how meek and humble his Behaviour was, how far from striving, or quarrelling, or lifting up his Voice in the Streets. Let my Deportment, O my God, be such as if I walk'd with Thee then; for thou dost vouchsafe to walk with me now.

One, so humble as Mr. Bonnell was, cou'd hardly fail to be *Meek and Patient*; and such he was in a very high degree. Those who convers'd with him, saw a Spirit of Meekness and Gentleness in his Words, and Actions, and Behaviour: And it cou'd hardly be otherwise, but that he who was so lowly in his own Eyes, must receive injuries from Men, with great meekness; and corrections from God, with submission and Patience. For he very justly esteem'd Pride the Parent of most of our Disorders, particularly of Anger, Impatience, and Revenge. To this purpose he expresses himself in the following Meditation.

His Meekness.

' I have a Notion, that the Sting of all Af-
 ' fliction is Pride; 'tis this gives a pungency
 ' to every Grievance, and makes it pierce our
 ' Heart. Others bruise, but do not Wound
 ' us; they sit heavy on us without, but do not
 ' gnaw and fret us within. I am not perhaps
 ' afraid of losing my Estate; but I am afraid
 ' of losing my Value and Reputation in the
 ' World. I am not afraid of a Low Condi-
 ' tion, but I am afraid of Contempt. I am not
 ' afraid of Sicknes and Death, but I am afraid
 ' of Scornful Pity; I am not afraid of a Plague,
 ' of a War, or a Famine; but I am afraid of
 ' an Insulting Enemy, and the Tyranny of one
 ' that Hates me. Upon this reason also it is
 ' true what David says; *It is better to fall into*
 ' *the Hands of God than of Men.* For we have no
 ' dispute whether we shou'd humble our selves
 ' before God, or no; But the difficulty of doing
 ' this to Men, creates us all our uneasiness. If
 ' Persons are Impoverish'd, or Sick, or Suffer
 ' from Heaven, they seem to have no Religion
 ' if they are not capable of Consolation; but
 ' if they groan under the Yoke of an Imperi-
 ' ous Man, and are Chain'd to him as his
 ' Slaves, they must have the highest top and
 ' perfection of Religion to admit of comfort
 ' since the last Vice, which Religion has to dis-
 ' possess and conquer, is Pride. Job felt
 ' the Blows of Heaven, with an unwounded
 ' Soul; and the reason is, because the Stripes
 ' of Heaven drive us to humble our selves be-
 ' fore God, dethrone Pride, and calm the Soul
 ' but the perpetual Grateings of an ill natur'd
 ' insulting

‘ insulting Man, whom you must every day see,
‘ and yet with dread and boyling of Heart;
‘ *this* stirs up our natural Choler, foment and
‘ awakens Pride, and renders our Misery insup-
‘ portable. ’Tis the Boiling of Cholerick Hu-
‘ mours in our Body, with which our Soul is so
‘ tenderly touch’d, and so nearly sympathizes;
‘ *that* is the Sting of all Affliction, and *this* is
‘ Pride. This is the fatal ferment; that no
‘ consideration can allay. O Lord, my God,
‘ grant that I may purge out this old Lea-
‘ ven, even the Leaven of Pride and Malice;
‘ and then whatsoever Afflictions, Diseases,
‘ Troubles, befall me, I shall find Peace: Peace
‘ with my Self, Peace with Men, and Peace with
‘ Thee; for the Yoke of my humble and meek
‘ Saviour, does indeed bring Rest and Peace
‘ to the Soul. *Amen.*

In another place he gives the following rea-
son, why most People resent Injuries, at the
rate they do.

‘ We stomach (says he) Injuries that we
‘ think are done to us; we fling and throw
‘ under them: But it is not the Injustice done
‘ us, that we so much resent; as that the Pride
‘ of our Hearts makes us think our selves so
‘ Considerable, that no Body ought to disturb
‘ our Repose. Alas, if we lay it aside, we shall
‘ see reason enough, why the just Providence
‘ of God shou’d give constant Disturbance to
‘ our Repose; and that we shou’d not sto-
‘ mach, nor be angry at it; but meekly, com-
‘ posedly, and thankfully accept it.

G 3 And

And how constantly he endeavour'd after a meek and mortify'd Spirit, will still farther appear from the following Meditation.

How happy is it to practise Mortification of Mind and Will! but of all such Mortifications, those of our own choosing, are nothing comparable to our meekly accepting those which God sends. For still the less of our own Will in any thing, the better. Now what a Mortification is it, to find our selves slighted and disesteem'd, for those very Actions, Behaviours, and Speeches, which we thought fine, and valu'd our selves upon? What a Mortification is it to have some of our Defects, Infirmities, and Weaknesses, discovered and made known to the World? What a Mortification is it to be guilty of Indiscretions; and Inadvertencies, which expose us to Men? And shall we love and delight in these? I'm sure we have great reason; for Respect and Esteem do but puff us up with an unvalie Timpany, and fill us with bloated and undue Fancies of our selves; so that when we meet with any Disrespect or Affront, our Breasts boil, and we are tortur'd with Resentment, for want of having meek and sober thoughts of our selves. In both these cases we make Idols of our selves, and our Thoughts run incessantly on our selves; in the first case with Pleasure; in the last, with Disquiet. Ought not a Pious Soul to desire and pray earnestly, to be freed from these Assaults, and to love any thing, that comes to it with a reasonable Relief? St. Basil pray'd to be freed from

from the *Head-ach*, and then *Lust* came; and then he pray'd for the return of his *Head-ach* again. Surely we ought to love those *Mortifications*, which keep us free from the Assaults of Pride and Anger, as well as any other Temptation: Assaults, which are continually dogging us, and upon every occasion starting up to molest us. We ought to love them, not only as they keep us sober minded, and make us think duly and meekly of our selves; but as they are more certain marks of God's favour, than those things that exalt us in the World, and procure us Respect and Esteem: For these things may do our Minds a great deal of Hurt, but the others do them certainly Good. Let us then accept such *Mortifications*, embrace and love them, upon account both of God and our own Souls. And may our gracious God fill all his faithful Servants with true meekness, and such habitual Humility, as may make us love Disrespects from the World, when he sends them; and in all things, render us like to our great Master.

As few Men had greater Trials of *Patience*, His *Patience*. from frequent and violent Returns of Sicknesses; so none cou'd bear it, with a more composed Spirit, and a more cheerful Submission to the Will of God. His Papers are full of serious Meditations, upon the Advantages of Sufferings; God's End, in afflicting us with Pain; and the Use we ought to make of it. Thus in the place, he argues with himself.

' Shou'd a Man, lying under an Indisposition
 ' of Body, say to his Physician, who was also
 ' his Friend; O my Friend, how sweet soever
 ' your Love has been to me heretofore, I can-
 ' not now please my self in it; it gives me no
 ' Savour, or Relish, as it used to do. I hope you
 ' will excuse me, for I have the same Respect
 ' for you, but not the same Love. Wou'd
 ' not the other reply; Alas! I know you can-
 ' not. I have given you that, which for the
 ' present indisposes you, and makes you un-
 ' able to do it; But it was, because your Health
 ' or your Life was in Danger. I have indis-
 ' posed you to love me, by this Medicine; that
 ' I might not be entirely depriv'd of your
 ' Love, by your Death. Have Patience, and
 ' this will over, and you will love me again
 ' better than ever.

' O my Soul! this is no feigned Case, but
 ' the real Truth. Thy true Physician, who
 ' loves thee, and whom thou wou'd'st love
 ' hath dispos'd thee, by the Physick, which
 ' he hath given thee; that he might not lose
 ' thee for ever: This will soon be over, and
 ' thou shalt love him again; either here, or
 ' hereafter; for he knows, that this is *thy* De-
 ' sire, as well as it is *his*: Even *his*, who loved
 ' us so, that he despised Glory and Shame
 ' Life and Death; that he might fill Heaven
 ' with Lovers, and make us love him, as he
 ' hath loved us.

The following Meditation, compos'd
 another time, will shew what Divine Thoughts
 Sickness excited in his Mind; and how he im-

prov

prov'd it to the noblest Purposes; even from thence, to contemplate the Bitter Pains, which our Redeemer suffer'd.

‘ Never so well do we Contemplate what our Saviour suffer'd for us, as when we ourselves are in pain; what his tender and delicate Body felt, when it hung not only in unintermitting, but still encreasing Torments, so many Hours on the Cross; as when our Bodies are rack'd with some grievous Distemper. Who can then but say to Him, with the Penitent Thief, I indeed, am justly in pain, for *I receive the Reward of my Deeds; but this Man hath done nothing amiss.* Nothing indeed amiss, hast Thou done, O my adorable Redeemer; therefore it is more for Thee, to feel Pain one Moment, (to choose to feel that for our sakes, which did not belong to Thee, and to which Thou wert no ways subject) than for all the Men in the World, to be in Torments a Million (perhaps an Eternity) of Years. For since Eternity of Torments is the natural Consequence of Sin; it is more for the Son of God to feel Pain one Moment, (against Nature) than for Men to be naturally in Pain for ever. Pain is the Consequent of Sin; as Shadows flow from dark Bodies: But Thou cou'dst feel no Pain, but by Thy own choice. Therefore I conceive each Moment of Thy Pain, with the same Horror, as I do an Eternity of Torment, for sinful Men: And such we are all, without the Fruit of Thy Pain. Thou didst, indeed, bear our Infirmities,

'ties, and wert bruised for our Sins. Thou
 'didst vouchsafe to drink of our Cup, and par-
 'take of our natural Miseries; that by Thy
 'Stripes, we might be healed; and saved from
 'our natural Torments, by Thy voluntary
 'Pains. No longer is Pain a Curse; Thou
 'by feeling it, hast made it Blessed: No lon-
 'ger is Hanging on a Tree a Curse; Thou
 'hast made it to Penitents, a Step to Glory.
 'Sanctify, O gracious Lord, I beseech Thee,
 'my Pain, which I now suffer; for by thy
 'feeling Pain, Thou hast Sanctify'd it to all
 'Thy faithful Servants. Let it make me fear-
 'ful of that Wrath, which devours to the ne-
 'thermost Hell; and of those Pains, which
 'shall never end. Let it make me Zealous
 'for the good of Souls; and labour to snatch
 'them from everlasting Burnings. But above
 'all, let the sense of what Thou didst feel,
 'make me undervalue my own Sufferings,
 'to whom Pain and Misery is naturally due;
 'and not only let me patiently bear them;
 'but rejoice, that in this, at least, I am made
 'like unto Thee. *Amen.*

Again, when after some short Enjoyment
 of Health, he saw Sickness making its ap-
 proaches; tho' the prospect of it damp't him
 a little, yet he soon recover'd himself; and
 express'd Natures Fears, and his Own Desires,
 in the following Meditation.

'I can't avoid some Dejection of Mind, at
 'the Apprehensions of the Return of my
 'Distemper, after some respite from it. The
 'thoughts of a meagre sickly Look; of a
 'melancholy

melancholy Confinement to my Chamber,
of Drugs and Physick, and casting about for
new Remedies, and being shut up from Busi-
ness, and the Duties of my place, struck me
with a little Terror. But I thank God, it
is only in my Body; and those Qualities of
Vanity and Worldliness, which I have con-
tracted in this spurt of Health, while it has
been new to me; (my thoughts being apt to
be strongly carried away by any new Thing)
that these Fears affect me. These Quali-
ties I esteem my Burden, and strive against
them; and wou'd gladly have them mor-
tify'd, tho' they have a Reluctance to *that*
which wou'd oppose them; as the *return* of
my Illness wou'd. And therefore, as 'tis from
them, that I feel my Shock, in the appre-
hension of Illness; so it is They that draw
back, when I wou'd put my self into the
Hands of God, and resign my self to his
Will. But with my Mind, I intirely submit
to his pleasure: The apprehensions of being
in his Hand, give me a perfect readiness to
what he shall ordain. I see Sickness at hand;
and I am troubled: I look a little further,
and see that it is Thou, Lord, that orders
it so; and I have sudden Peace, and a great
Calm. *The Ox knows his Owner, and the Ass
his Master's Crib,* and the Hand that feeds
him. Oh! that I may have the promptitude
of these Creatures, and know Thee, my Own-
er; and own the Hand that disposes of me!
How happy shall I then be! O say to my Soul,
when I am terrified and in pain, as Thou didst
to

‘ to Thy Disciples; *It is I, be not afraid;* and
 ‘ my Soul shall be at ease.

But, at another time afterwards, he was so far from being disturbed, at the prospect of Sickness; that he made it a Matter of Joy and Thankfulness, as the Meditation that here follows will shew.

‘ I bless Thee, O my God, that I can re-
 ‘ joice in the Thoughts of this approaching
 ‘ Pain, and Sickness; which, Thou art pre-
 ‘ paring to bring upon me, as what, I hope
 ‘ will be an effectual Means, to cure me of all
 ‘ sinful Affection, of loving any Thing beside
 ‘ Thee. How easy will the greatest Tor-
 ‘ ments of Pain be; when I can see Thee di-
 ‘ recting them to this End, which I have so
 ‘ long strove and labour’d after?

‘ Lord, Thou wilt help me, to perform the
 ‘ difficult Task which Thou hast given me.
 ‘ And tho’ Thy helping me, give me Pain; yet
 ‘ that Pain to my Body, shall be Ease and Plea-
 ‘ sure to my Mind; for by it, I trust that I may
 ‘ come to love thy Glory above all Things
 ‘ and to love all Things only in Thee; that
 ‘ my Heart and my Soul may be fill’d with
 ‘ Thee; and my Mouth may speak contin-
 ‘ ually Thy Praise.

‘ This coarse upper Garment, in which
 ‘ thou hast clad me, O my God, (by making
 ‘ ing my continu’d Indisposition to require
 ‘ is the Ballast of my Soul: I will love it, and
 ‘ bless Thee for it: It keeps me from Vanities
 ‘ from affecting Courtship, and setting up
 ‘ a Figure in the World. I will therefore

wrap up my self in it; and not desire to be free from a necessity of using it, but wear it joyfully, as Thy Livery, and as a Badge of my being Thy Care. *Amen.*

These are some of Mr. Bonnell's Meditations and Prayers, of Sickness and Pain; nor did his Practice at all fall short of them; for that Patience which he so earnestly pray'd for, he enjoy'd in a measure beyond the greatest part, even of good Men. When he has been in the greatest Anguish, with two very tormenting Distempers, (the Gravel, and Collick) he wou'd often say; *Thy Will, O God, thy Will be done with me, and upon me: I have no Will of my own, and rejoice in doing Thy Will.* O what Mercies are these Sufferings, if they be the way, God thinks fit to punish my Sins here, in order to spare me hereafter! How much greater were my Saviour's Sufferings upon the Cross! Did he undergo such Agonies for my Sins, and shall not I cheerfully submit to, and embrace whatever God sees fit to lay upon me! With much more, to the same purpose, in every fit of pain. When any Medicine was given him, he wou'd, after begging God's Blessing, take it; and then wou'd usually say; *It is better than I deserve; I bless God for it, and for giving Me such Assistances in this Extremity.* Oh! how many of his better Servants, want these Comforts! Blessed be his Holy Name, for giving them to me.

Such was Mr. Bonnell's Humility, such was his Meekness and Patience; and agreeable to these, was his Mortification and Self-denial; a Grace which always proceeds from a meek and lowly

His Self-Denial.

lowly Spirit. I shall not here speak of his Mortification, in point of Fasting, and the great Severity of his Life; That must be reserv'd for another place. The Mortification here meant, and what Mr. *Bonnell* constantly labour'd after, was an unconcern'd Indifference to the World; to its Profits and Pleasures to Honour and Fame; and all the other Idols of Mankind. His Great Endeavour was, to gain the intire Mastery of his Will and Affections; and so to discipline and tame them, that they might not grow Stubborn and Rebellious. In order to this, his usual practice was, to deny himself in *small* Matters, to which he found his Inclinations prompted him, that so they might be under his Government in *greater*. This Point he had nicely consider'd and treats of it in several places of his Writings, with his usual Piety and Judgment; and will appear from one or two Meditations upon this Subject.

“That denying our selves in particular
 “and little Instances of lawful Enjoyments,
 “not (*says he*) a superstitious and unprofitable
 “Exercise; appears from hence, That God
 “who is a bountiful Rewarder of a Cup of cold
 “Water, gives us good Thoughts for it; which
 “flow into our Minds, with a sensibly more
 “freedom, and affectingness, upon such Occa-
 “sion, than at other times. On the contrary
 “our not complying with such a Hint, when
 “we have a Motion to deny our selves in *small*
 “things; but yielding to our Appetite, or
 “Curiosity, and perhaps palliating our doing so
 “with

with saying, that it is a Trifle, not fit to make a Sacrifice to God, deprives us of good Thoughts, and hardens our Minds against them; unless we recover our selves; by being humbled before God, and fortifying our Resolution against the next Encounter. For tho' this yielding to our Appetite, be not a Sin; yet it has such a Resemblance, and Image of Sin, that no Lover of God, but ought to have an aversion to it. What is Sin, but giving way to our Appetites and Inclinations, against the Checks of our Conscience? The Headstrong violence of our Wills, carrying away forcibly our Powers and Faculties, to act against our Reason and Understanding. And this agrees so far with Sin, that it is an Instance, tho' in a lesser degree, of the headstrong unruliness of our Will, carrying us on to act, tho' not against our Consciences, because the Matter of it is lawful; yet against the Counsel of our Reason, exhorting us to exercise our selves in little Self-denials; that we may have the better, and more habitual Mastery over our Appetites; and be able to watch and resist more easily, the Motions of Sin, in which the whole Strength of a Christian lies: For who is Master of himself, without a Miracle, if these are once consented to? Wherefore the Holy Psalmist cries out, after he had pray'd God, to cleanse him from secret Sins, of Infirmity and Surprise; *Keep back thy Servant from presumptuous Sins*; from Sins that flow from an ungovernable Will, against the preceeding Checks
of

' of his Conscience, tho' in never so little In-
 ' stances: For shou'd he at all give way to
 ' these, his Appetites wou'd gain such
 ' Mastery, and his Will be so chain'd to them,
 ' (for Will and Appetite are very near a-kin;
 ' we hardly know the Line that bounds and
 ' distinguishes their Natures; only that *Will* is
 ' a kind of *spiritual Appetite*; and *Appetite*, a
 ' sort of *corporal Will*) that he cou'd not hope
 ' to be long innocent and free from the great Of-
 ' fence; that finishing Sin, which bringeth
 ' forth Death.

The Meditation that here follows, is up-
 on the same Argument, the Benefit of Self-de-
 nial in things of lesser moment, and that are
 indifferent in their own nature.

' My Soul, you will be apt to say, *This is*
 ' *an innocent Desire*; why shou'd I put my self
 ' to the trouble of thwarting it? Were it unlawful
 ' I hope I shou'd refuse it, how much Self-denie-
 ' soever it requir'd. God do's not require us
 ' to make our Life uneasy, nor to render his Service
 ' irksome and unpleasant to us. He permits us
 ' to indulge our selves a modest Freedom, in innocent
 ' Things: And it is Superstition to think, he
 ' pleas'd with the Sacrifice of Trifles. But fan-
 ' cy that thou hearest thy God thus speaking
 ' to Thee: My Child, I know that this is
 ' a great Snare; for it is not the Matter Thou
 ' refus'st, that is weigh'd by me; but the Act
 ' of Refusing: I refuse not the Day of such
 ' Things; don't Thou despise them. But thou
 ' art farther advanc'd as thou thinkest;
 ' wou'dst fain leave this Lesson to Beginners.

he that advances, without laying a good Foundation, will be again to begin. He that begins in the middle of a Book of Mathematicks, because the beginning is full of plain and evident Axioms and Propositions, that seem to be so easy, as to be of no use, will soon find the want of these first Principles; and be glad, with Shame, to look back on what he despis'd before. So likewise, Thou, when thou findest thy self incapable to conflict with thy Passions, and to command thy Thoughts and Inclinations, wilt then, too late, consider thy neglect, in not having train'd thy Mind, by degrees, to *Self-denial*. If thou gainest not the Victory over thy self in small Things, how wilt thou be able to do it in greater? Set apart then to thy self some time; and say in this time, I will deny my self in every thing I have a mind to; yet do it calmly, without Superstition, without Anxiety. This thou wilt think perhaps, at first, a strange Task: Thy inferior Part will repine, and make many Complaints, and thy Body be sick, at such sudden Checks and Contradictions. But mind none of these, my Son; smile at thy foolish sensitive Part, for it does not understand, that this is even for *its* eternal Benefit. In a little time, this very Denial will grow a Pleasure, because it will have little of Reluctance in it; and the Pleasure of triumphing over thy own Inclinations, will make the remaining Trouble insensible. Then thou may'st advance to consider, what things of moment thou hast a

‘ mind to; and there apply thy Discipline,
 ‘ and teach thy Mind to obey; and in gene-
 ‘ ral, take this for a certain Rule, *To suspect*
 ‘ *thy self in whatever Thou hast a strong Inclination to.*

‘ Here’s the great point of *Self-Denial*, to
 ‘ deny our Thoughts, and turn them from Ob-
 ‘ jects to which they incline, to others. Our
 ‘ Actions have something Gross and Perceptible
 ‘ in them; but our Thoughts are Refin’d; not
 ‘ to be observ’d, but by nice Application.
 ‘ This is the true source; get the Mastery of
 ‘ these, and you command all the rest. It is
 ‘ in vain to think, to deny our selves in Acti-
 ‘ ons, if we can’t do it in Thoughts; nor to
 ‘ command our Passions, if we can’t govern our
 ‘ Thoughts. Passion lives in the Thoughts,
 ‘ and the Effect of it is, to engage and deter-
 ‘ mine our Thoughts; but if we have an habi-
 ‘ tual Command of these, and us’d our selves
 ‘ to deny them, to turn and wind them as
 ‘ we please; we shall easily govern our Pas-
 ‘ sions too, and avoid any Actions we are
 ‘ prompted to by them. Why shou’d it then
 ‘ seem hard to Thee, O my Soul, or a mat-
 ‘ ter worthy to be once nam’d; to deny Thy
 ‘ self in Trivial and Indifferent Concerns, that
 ‘ thou may’st gain the Mastery of thy Will in
 ‘ greater? If thou standest in the presence of
 ‘ a Prince, thou hast lost all thy Will in these
 ‘ things. If thou hast a mind to see any
 ‘ thing particularly in the Room; yet the Will
 ‘ Dies as soon as Born; so much does a Prince’s
 ‘ presence awe thee. Is not thy Chamber

‘ O my

' O my Soul, the Presence Chamber of Al-
' mighty God? (O that thou wert more sen-
' sible, and more worthy of such an Honour!)
' And yet here can thy Will live, so much
' as to give thee the least shock, when thou
' deniest thy self an indifferent thing thou hast
' a mind to, that thou may'st with the greater
' Ease and Chearfulness, give up thy self to
' the Will of God.

' Herein appears the admirable Wisdom of
' God. God saw that the Contempt of Out-
' ward Things; of the Pleasures of Sense, of
' Riches, and Glory, and the like, (which are
' the Baits the Devil lays for us, and where-
' by he drowns many Souls in Perdition) was
' necessary for Man, in order to his being re-
' stor'd to Bliss; what course therefore did the
' Divine Wisdom take to embitter these things
' to Man; and make their contraries; that is,
' Chastity, Poverty, Humility, Patience, and
' the Contempt of the World, Pleasing
' and Easie? God himself came down from
' Heaven, and taking upon him the form of a
' Servant, did by his own Example make this
' Medicine (so necessary to Sick Men, but with-
' all, so bitter and loathsome,) become so plea-
' sing, and delightful, that good Men now love
' Fasting, more than worldly Men do Excess;
' Poverty more than Riches; and Mortificati-
' on, more than sensual Pleasures.

But as Mr. Bonnell had noble and exalted
Thoughts of God, and a flaming Love to his
Maker and Redeemer; as he was Meek and
lowly, Mortify'd and Patient; so these Divine

Graces led him to all necessary Acts of *Devotion*. I shall therefore now consider, How he discharg'd the Duty of *Prayer*, both Publick and Private: How constant and Devout a Guest he was, at the Lord's Table; How Religiously he observ'd the *Lords Day*, and the Feasts and Fasts of the Church.

How he
discharged
the Duty of
Prayer.

As to the Duty of Prayer, it was his constant and daily Work, and most delightful Entertainment; and he discharg'd every part of it in so exact and regular a way, that his Private Devotions were not omitted for the sake of the Prayers of the Church; nor did any Constancy at the former, make him Neglect being daily at These. His Practice from his Youth, was to begin the day with God, and consecrate to Him his earliest Thoughts; and in *this* he persever'd all his Life long: For the first thing he did in the Morning, was repeating *Psalms* proper for it, as the Sixty Third, the latter part of the Seventy Third, and others: And all his Dressing and Washing time he repeated the 103, 116. and 145 th *Psalms*. In this part of his Devotions, it was his Desire that his Wife shou'd bear her part: And when they were over, he at large offer'd up his own Private Prayers in his Closet. The Evening he consecrated to God, as well as the Morning. His first Exercise (as soon as he could get from Company) was repeating the *Magnificat*, and some other *Hymns* of Praise, his Wife in *these* still joining with him. Then he usually retir'd into his Closet, and with great exactness examined the State of his Soul; and

by Reading and Meditation, put himself into a right Temper for Prayer; which was then perform'd in the fullest and devoutest manner. And he concluded the Day, in the same manner that he began it; repeating the Fourth, and other *Psalms*, while he undress'd. And when ready to step into Bed, he kneel'd down and offer'd up a short Prayer, and then lay down in peace. This was his Practice so constantly, that neither the Coldness of the Weather, nor any Bodily Indisposition or Weariness, made him neglect it.

But it is from himself, the Reader must have the clearest view, of the regular constancy of his Private Devotions: For Writing to a Religious Friend, with whom he was very intimate, upon the subject of Private Prayer, and the most advantageous way of discharging that Duty, he thus delivers himself.

' The First and the Last of the Day, is to *May 1692.*
 ' me essentially necessary; and no other Time
 ' of the Day, cou'd supply the Want of *these*.
 ' But I will not say so of others; since the con-
 ' dition of some is such, that they must take
 ' other times, or can get none at all: Use and
 ' Custom, may make other times of the Day
 ' as useful to them. But when I have done
 ' with the World, and before I begin with
 ' it, is the time when my Mind is fittest for
 ' Religious Exercises; and perhaps you will
 ' find my Rule necessary for your self; not
 ' to let even the Prayers of the Church draw
 ' you out, unless you have had time first to
 ' discharge your Private Duties, at large, at
 ' home.

' home. I go out with pleasure and confi-
 ' dence, when I have done this; and Pub-
 ' lick Prayers are then more pleasing to me,
 ' At Nights I must get a little more time, to
 ' sit still, or Read and Write in, as well as
 ' Pray. But sometimes it pleases God, to call
 ' us to a larger attendance on Himself, when
 ' he makes the World vile in our Eyes; gives
 ' us clearer views of our future Hopes, con-
 ' vinces us of the End for which we came in-
 ' to the World, and of the Only thing Necess-
 ' sary. Happy are we indeed, when He calls
 ' us to this, and gives us leisure for it. We
 ' may be sure 'tis to invigorate and fortify us,
 ' for some farther work, which he has for us
 ' to do; or to bring us to consecrate our selves,
 ' and all our Powers, more entirely to his
 ' Service. 'Tis good to give way to this Call,
 ' and to steal what time for it we can; and
 ' not slightly or easily to suffer our selves to
 ' be diverted from it; that we may give way
 ' to the Grace of God, to have its perfect
 ' work on our Hearts. But this is not to be
 ' look'd upon, as a course to be taken up by
 ' us; or any Vows, or Resolutions to be made
 ' to keep to it, longer than for the present
 ' Heat; because it is not consistent with our
 ' Civil Duties in Humane Life. The Dis-
 ' ciples were not long permitted to stay on
 ' Mount *Tabor*, but they must go down again
 ' to the Multitude that waited for them.
 ' Let us then go bravely on in the way of
 ' Piety, into which our good God has call'd
 ' us; and remember, that we must go up Hill,
 ' and

‘and down-Hill; sometimes see our Journey’s
 ‘end, and sometimes lose sight of it: But while
 ‘he permits us to see in our Hearts, a desire
 ‘to do nothing in this World, but please Him;
 ‘and not to live, but that we might live to
 ‘Him: Let us comfort our selves in His Good-
 ‘ness, and not be disturb’d at every Disorder;
 ‘and may His Infinite Mercy grant us, to grow
 ‘up in His Fear, and Love to His Heavenly
 ‘Kingdom.

Here, from his Advice to one of his Friends,
 we may learn his own Practice; and from the
 Information of those, who were best acquaint-
 ed with the Secrets of his Heart. I can af-
 firm, that the Fervency and Humility of his
 Devotions, was answerable to their Constancy.
 His Posture, was the most lowly he cou’d con-
 trive; He not only kneel’d, but frequently lay
 prostrate upon the Floor; and had such strong
 Emotions in his Soul, as often express’d them-
 selves in a Flood of Tears: And as to his
 Posture, he not only chose that, which was
 most expressive of Humility and Reverence;
 but that which came nearest to our Saviour’s
 Example, in his Prayer before his Passion; or
 as he does in one place very well express it;
*I put my self into that Posture, O my most Gra-
 cious Saviour, in which Thou didst endure Thy
 dreadful Agony; of which I cannot think with-
 out Horrour; because Thou wert the Son of God,
 who sufferedst it: and because it was my Sins
 that occasion’d it.*

In his Family, he had constant Prayers e-
 very Night; and in the Morning too; when

He had con-
 stant Pray-
 ers in his
 Family.

he was not hindred by Business, which call'd him early abroad, or brought Company unseasonably to him; a Misfortune, which he very much regreted, whenever it beset him. And he not only pray'd with his Family, but read the Scriptures to them; and a good Portion of them at a time, as his Health and Time allow'd. This is the more to be taken notice of, because 'tis a most Neglected, tho' most Necessary part of Religious Worship; particularly, among our Gentry, who, either through want of Religion, or *Evil Shame*, have turn'd the Worship of God quite out of their Families; which is attended with this fatal Consequence, that their Servants, and too often their Children, are train'd up in such a scandalous Neglect of God and Religion, as very often ends in their eternal Ruine.

Was very constant at the Prayers of the Church.

But He did not think it enough to Serve God in private, and Pray with His Family too; He consider'd besides all this, the Duty and Benefits of Attending the Publick Service of the Church; which, during the greater part of his Life, he did twice every Day; and from which seldom any thing kept him away, but want of Health. And when the hurry of his Business hindred him, from keeping constantly to one Church, and Hour of Publick Prayer, he wou'd use all his Art, to get Prayers at some Church or other; tho' not exactly at the Time when he most desir'd them; such different Notions had He of his Duty, from the generality of the World; who will alledge,

not only Business, but Trifles, as an Excuse for their Absence from the House of God!

His Behaviour at our Publick Prayers, was so Devout and Grave, so Intent and Compos'd, as cou'd not but stir up the Affections of all who observ'd it. Talking or Sleeping in the House of God, was a great Offence to him; and when once Prayers began, he took no notice of any about him; and was always troubled at those unseasonable Salutes, wherein too many allow themselves, in time of Divine Service; condemning that Practice, as one of the greatest Indecencies of our Church.

It has been already observ'd, that when he came early to Church; and was so happy as to get a retir'd Place, he continu'd at his Private Devotions till the Publick Service began, or a very little before: And how he employ'd those happy Moments of Privacy and Devotion, in the House of God; The following Prayer, mention'd as us'd by him in the Church, before Morning Prayer began, will shew.

' Behold, O Lord, this Portion of Thy Family, whom in this Place Thou hast so often graciously visited, and favour'd; and who have addicted, and given up themselves to Thy Service; are here met together, in behalf of our selves, and of the rest of our happy number; and of all our Christian Brethren, even Thy whole Church. We beseech Thee, to unite our Hearts more and more in Thy self; that we may have but one Heart, and one Mind; as we have but
' one

' one Design, one Aim and Hope. Let us now
 ' welcome each other (with Hearts full of Love
 ' and Joy) into Thy Presence, as we hope
 ' one Day, to welcome each other into Thy
 ' Presence in Glory. Let our civil Respects,
 ' (before Thy Service begin) be such hearty
 ' and holy Salutations, as the blessed *Elizabeth*
 ' gave to the Mother of our Lord: And may
 ' we have leave to say to each other, *Hail,*
 ' *Thou that art favour'd of God, the Lord is*
 ' *with Thee.* Behold we come with united
 ' Hearts, to beg of Thee, the confirming of
 ' Thy Grace and Favour to us; we come, to
 ' present our selves before Thee, with most
 ' thankful acknowledgments for Thy Mercies
 ' receiv'd; and to adore Thee, who hast so
 ' graciously visited us. We come humbly to
 ' implore of Thee, strength against our re-
 ' spective Temptations and Difficulties in Life;
 ' to beseech Thee to supply all our Weak-
 ' nesses; to make us happily victorious against
 ' all our Corruptions, and *more than Conque-*
 ' *rors, thro' Thee who hast lov'd us.* But, O our
 ' bountiful Lord God! If it be such Joy to
 ' meet those whom we love, now in thy Pre-
 ' sence; what will it be to meet Ten thou-
 ' sand Glorify'd Spirits, each of which, we shall
 ' love infinitely more, in thy Kingdom of
 ' Glory, than we can do any Creature here!
 ' Glory be to Thee, O Lord of Glory and
 ' of Love, who hast given us such present Plea-
 ' sure in Thy Service, and such comfortable
 ' Hopes of those Eternal good Things which
 ' Thou hast prepar'd for them that love Thee.
 ' *Amen.*

He had the justest Value, and highest Veneration for that great Repository of true Devotion, *the Liturgy of our Church*; for which, His Esteem for the Liturgy of our Church. his Regard was not in the least abated, by the great Fervour of his private Prayers. For tho' his Devotion was very Intense and full of Life and Warmth; yet it was Calm and Governable, and confin'd within the strictest bounds of Sobriety and Reason. And such awful Apprehensions had he, of the Presence of God; so cautious was he of uttering any thing rash with his Mouth, before his adorable Majesty; that even his Private Prayers were a well digested Form: From which he sometimes Vary'd, according to the particular Wants and Desires of his Soul; tho' even these Variations he usually put in Writing; and to that purpose, had his Prayers reduc'd to Heads, in several Columns, with Blanks for his Additions, and Variations; frequently Reviewing and Correcting the whole. But for all Publick Occasions, for Congregations gather'd in Churches; he esteem'd Forms of Prayer, not only Expedient, but Necessary. And such right Notions had he, of the Usefulness of them, and of that popular, but mistaken Phrase, of *Praying by the Spirit*; that I shall here give the Reader his Thoughts of both, in his own Words.

'Perhaps some of us have been too Zealous, in crying down this Phrase, of *Praying by the Spirit*: 'Tis certain, that all good Men have the Spirit of Christ, Inspiring them with the Temper of Christianity. This Temper breeds in

' in them, good Desires ; and *Nature* furnishes
 ' these Desires, with fit and suitable Expres-
 ' sions. It is the inspiring us with these Ho-
 ' ly Desires, flowing from the *Temper* of Chri-
 ' stianity, which is the peculiar Work of the
 ' *Spirit of God*. Thus the Spirit of God speaks
 ' in us, and makes intercession for us, with
 ' these Holy Desires, with which it Inspires
 ' us ; and therefore the Expression may be
 ' very well allow'd, that Holy Men, so In-
 ' spir'd, *do Pray by the Spirit*. But as upon
 ' an extraordinary Occasion, I shou'd not refuse
 ' to join with a Holy Man, in such an Extem-
 ' porary Prayer ; (God forbid I shou'd) so for
 ' ordinary Occasions, since the Spirit comes
 ' and goes ; and the most Holy Man, has not
 ' always such immediate Influences from it ;
 ' I shou'd think, that Prayers compos'd by Ho-
 ' ly Men, set apart for that Work, and desir-
 ' ing the Assistance of God's Spirit to it ; shou'd
 ' have a greater Portion of His Spirit in them,
 ' than any other constant Extemporary Prayer.
 ' And for a Man's Private use, the Occasions of
 ' his Soul do seldom so much vary ; but that
 ' by Degrees, and the constant Exercise of
 ' this Duty, he must come up to a kind of
 ' Form, or way of expressing his Needs, in the
 ' most perfect manner for himself ; from which
 ' there need be very little Variation for extra-
 ' ordinary Emergencies. And when all the
 ' Parts of it are thus settled and adjusted, his
 ' Duty obliges him not to omit any of these
 ' Parts ; and this is the constant Exercise of
 ' Private Devotion, in which a Man, with

' a Good

a Good Conscience, can't allow himself to fail.

These were his Sentiments of the Usefulness of Forms of Prayer, confirm'd by his constantly Attending our Churches Service, and by his Practice in Private; tho' at the same time, he cou'd not Allow himself to be severe in his Censures of those, who made choice of *another* Way of Worship, when he believ'd Conscience was their Motive. Railing Accusations never came out of his Mouth against any: They were too contrary to the Example of his Great Master, and *that* Humility and Meekness which shin'd in his Life, and appear'd in his Words, and all his Actions. He honour'd true Piety, wherever he saw it; and lov'd those, who, he believ'd, serv'd God sincerely; tho' Their way of Worship differ'd from His own. None consider'd, more the Power of Custom, and Education; and the difficulty of Relishing Modes of Worship, we are Strangers to, till Practice remove our Prejudices, and Observation and Experience reconcile us to them. To this purpose, he Expresses himself in the following Meditation.

' Lord, we bless Thee, for the free Liberty of Worshiping Thee, in the way in which we have been brought up; in the Way, in which we have partaken of Thy Grace, and receiv'd Thy Spirit. It is not in our power, to Reconcile our selves to any Way of Worship (tho' we thought it lawful) at our Pleasures. The Grace of Devotion is easily check'd and stop'd; and little Informalities have

' have a great Influence and effect upon the
 ' Spiritual part of our Minds, by which De-
 ' votion is exercis'd : Yet if the liberty of Wor-
 ' shiping God, in the Way I am us'd to, be
 ' taken from me ; and another afforded me,
 ' which I am not us'd to, and judge lawful ;
 ' I will endeavour, as fast as I can, to acquaint
 ' my Mind with that Way ; and in time, I doubt
 ' not, but God will enable me to receive Be-
 ' nefit by it. It is unreasonable for us to ex-
 ' pect, that those who make a Conscience of
 ' serving God with Devotion, but are stran-
 ' gers to our Methods, shou'd immediately
 ' Change *their* way of Worship, and heartily
 ' Close with *ours* ; tho' better in it self, and
 ' they were satisfi'd that there were nothing
 ' unlawful in it. Time and Pains must Work
 ' that happy Change.

In his Devotions, both Publick and Private,
 he Avoided every thing that had the least
 Appearance of Affectation, or might any way
 Minister to Vanity ; all violent Motions of the
 Body, and unnatural Modulations of the Voice.
 His Behaviour was Grave and Simple, Natural,
 and very Plain. And though never Man was
 less apt to entertain hard Thoughts of Others,
 yet he cou'd not but suspect those, who were
 very Noisie in their Prayers ; who affected
 strange Gestures of Body, and a forc'd Tone
 of Voice. And I believe the Reader will ex-
 cuse me, for delivering his Judgment of the
true and *false* Signs of Devotion, in his own
 Words : He will find it so rational and clear,
 as must needs be very satisfactory to him.

' We

‘ We mistake our selves oft-times in signs of Devotion; outward Actions of the Body, may be Signs of Devotion; but we are to judge aright of them, and give them their due weight. Devotion is to the Soul, what Blood is to the Body, which is the Life of it; Now the best State of the Body is, when the Blood moves regularly, and evenly in it; so as for us to be least sensible, that we have such a thing as moving Blood within us; which is, when it is in its natural Condition, and we are in firm Health. We don’t think we have most Life, when we have convulsive and extraordinary Motions in our Bodies; these things proceed not from the free moving of the Blood, but from the stoppage of the Blood and Spirits; from which Nature endeavouring to set it self free, excites those violent Motions in the Body. These are not Signs of Health, but of Sicknes. In respect of our Souls, the best state is, when our Minds in our Devotions, have a compos’d and gracious Intercourse with God, in such intentness, and recollectedness of Thought, that we are hardly sensible our selves, that we are at our Devotions. Thus it is when we are in firm Health of Mind, our Conscience right before God, and our Affections sanctify’d and free from incumbrances. It is when we come short of these, in any respect, that our Devotion becomes tumultuary, and shews it self in outward signs: Bodily Motions proceed only from the Convulsions of our Devotions; and are Signs of Obstructions in them, not
‘ of

*The true
and false
Signs of
Devotion.*

' of their free Passage. The Conflict that a-
 ' rises between our Flesh and our Spirit, be-
 ' gets these odd Symptoms. It is when we find
 ' it difficult to raise up our Minds to God,
 ' hard to keep our Thoughts intent and recol-
 ' lected, as we wou'd have them; that we beat
 ' our Breasts, that we cast up our Eyes, that
 ' we move our Hands. They are signs, at best,
 ' not that we *are* Devout, but that we *wou'd*
 ' be so. Every sudden Motion of the Head,
 ' or Hand, or Eye, is not a sign of an orderly,
 ' but of a convulsive Devotion; and is the Effect
 ' of a troubl'd and discompos'd State of Mind.
 ' Not that these are always to be censur'd:
 ' Such Troubles are many times our Unhappi-
 ' nefs, not our Sin. Thus perhaps it was with
 ' *Hannah*, when *she pray'd unto the Lord in the*
 ' *bitterness of her Soul*, 1 Sam. i. 10. And El-
 ' observing her outward Gestures, particular-
 ' ly the motion of her Lips, thought hardly of
 ' her. Our Blessed Lord, when he offer'd up
 ' his last Publick Prayer to his Father; the per-
 ' petual and most gracious Legacy of his Love
 ' to his Church, and the Model of his continual
 ' Intercession in Heaven for us; began it with
 ' a fixt lifting up of his Eyes to Heaven. *When*
 ' *Jesus had spoken these things, he lifted up his*
 ' *Eyes to Heaven, and say'd.* Jo. 17. 1. This
 ' cannot be reckon'd of the sort we are
 ' speaking of, for it was only a compos'd set-
 ' ting of his Eyes in one Posture. If his pro-
 ' strating himself on the Ground, in his great
 ' Agony, be offer'd as an Instance of the other
 ' sort, and it be argued from thence, that such
 ' violent

violent Motions of the Body, are not Arguments of a Discompos'd, or more Imperfect Devotion; because our Lord's Devotion, cannot at any time be suppos'd Imperfect: It is not necessary to say any thing to it, only this, that such Discompos'd or Imperfect Devotion, as cou'd be without Sin, may be safely apply'd to our Saviour, in respect to His Humane Nature; but in respect of Us, it is certain, that such Trouble or Distraction as our Blessed Saviour underwent at that time, wou'd necessarily make our Devotion more Imperfect; tho' not necessarily less prevalent with God, when we offer unto Him the best Service we can, in the Anguish of our Spirits.

What has been said of Bodily Motions, is to be said also of the Tone of our Voice in Prayer. The vehement Earnestness of this, is not always a Sign of the Intentness of our Thoughts, or Devotion of our Minds; but rather the contrary. A Modest, even fram'd Voice, with a chearful Accent, or Modulation of our Words, is the Natural Expression of a Devout Spirit; much less, can I look upon that Voice to have any part in Devotion, which runs all in one Tone of a Melancholly Dejectedness (I will not call it Whining, because Prophane Men, who are ready to Scoff at all Religion, have made this Word too light:) But 'tis certain, the thoughts of the Praying Person, may be at the other end of the World, consistently enough, with such a Tone; so little necessary connexion is there between

‘ It and true Devotion. The Mind of such a
 ‘ Person perhaps has been Devout, and he is
 ‘ Melancholy that he is not so still; but un-
 ‘ willing to be at pains enough to make him-
 ‘ self so. If there be any that take up such a
 ‘ Tone, purely out of Hypocrisy, I shou’d be
 ‘ loath to pass so hard a Censure upon them,
 ‘ as the Poet does; unless they manifestly dis-
 ‘ cover great Contrariety to their Devotions,
 ‘ in their Lives and Practices.

*Quisquis ficto sub Damone prodit,
 Crede mihi, multum Daemonis intus habet.*

That great *Infirmity* of Humane Nature, with
 which the Best Men are frequently disturb’d,
Unattention and Wandering Thoughts in Prayer,
 Mr. Bonnell had very well consider’d; he him-
 self not being entirely Free from it. It is
 what he often complains of, with great Passion,
 and for which he prescribes the properest Re-
 medies. His Meditations upon *Wandering*
Thoughts in Prayer, are too many to be here
 Inserted; yet a few of them I can’t pass over.
 They shew a Mind, so deeply affected with the
 Sense of its Imperfections; so desirous to have
 its Burdens remov’d; yet so patient and sub-
 missive under them; that They must needs make
 due Impressions on every Devout Reader.

*His Com-
 plaints of
 being dis-
 turb’d with
 wandering
 Thoughts in
 Prayer;
 with the*

‘ Lord (says he in one place) it is but
 ‘ few Hours ago, that I was Triumphant in
 ‘ Thy Favour; and in the Blessed Liberty Thou
 ‘ gavest me, of Attending upon Thee. What
 ‘ have I done since, to make my self so Mis-
 ‘ rable, and lose all this Privilege; that from
 ‘ being attentive to a whole Prayer, I can now
 ‘ scarce

scarce attend to a few Sentences. Surely watching unto Prayer, consists in carefully avoiding all those things, that have too strong an Influence on our Minds and Affections; and are apt too forcibly, to take up and engage our Thoughts. But there is no Watching against Bodily Disorders which God thinks fit to send upon us, (O that they may be all in mercy!) and which make every Trifle harass our Thoughts, as much as an Important Affair.

*Remedies
he prescribes
for that
Infirmity.*

'Pity me, O God of all Pity, who puttest Pity into the Hearts of Men, towards one another; and who yet are influenc'd, but by slender Drops of thy overflowing Ocean of Goodness. Fain wou'd my Heart come before Thee; fain wou'd my Thoughts ascend to Thee, and stay themselves upon Thee: But like Feathers thrown up into the Air, a cross Wind of Earthly Distractions comes, and hurries them away, and scatters them over all the Earth. If there is Pain in Life, surely it is, to *desire* to serve Thee, and not to be *able*. But the desire shall certainly prevail at last; for Thou art in the Desire, but the Inability is not from Thee.

Again, in another place, he thus expresses himself.

'It seems an intolerable Burden to me, to be thus distracted in my Devotions by Worldly Things, and makes me impatient, till I may get more out of the way of them, by changing my Employment, and Station in the World. Yet the thought of this it self

' is Damp't, when I consider these two Things :
 ' First, That Bodily Indispositions may make
 ' my Head as unfit to attend on Holy things,
 ' in the midst of the greatest Leisure, and most
 ' sacred Employment, as Worldly Business does
 ' now ; and that even then, Charity will ob-
 ' lige me to descend to the Worldly Matters
 ' of my Friends : Orphans, Widows, and Dis-
 ' tress'd Persons must be Assisted and Reliev'd
 ' Secondly, What shall become of the rest of
 ' Mankind ? Of my Christian Brethren, who
 ' remain under the same Circumstances, in
 ' which I am now ; and from which they can-
 ' get free, though perhaps I may ? Must not
 ' they go to Heaven, nor have Comfort on
 ' Earth, in the Worship and Service of God
 ' God forbid ! Why then shou'd not I be con-
 ' tent to bear my Burden in Life, as well as
 ' they ; and struggle with Difficulties in com-
 ' mon with them ? This is not the place of our
 ' Enjoyment, but of our Warfare ; therefore
 ' I will humbly prepare my self to the Com-
 ' bat, O my God : And when Thou seest me
 ' ready to go on to fight, in obedience to Thy
 ' Pleasure ; Thou wilt order for me, what
 ' Thou knowest for the Good and Comfort
 ' of my Soul.

Thus you see, that all Mr. Bonnell's Advan-
 ces in the Divine Life, did not raise him
 above the Infirmities of Humanity, and the In-
 cumbrances of Flesh and Blood. And this is a
 matter of great Peace to the Pious, but we
 Christian, who labours under the same Diffi-
 culties, and is apt to be too much Dejected

when Assaulted by Vain and Worldly Thoughts in Prayer. For these are Trials which will exercise the Faith and Patience of the greatest Favourites of God; and from which only Heaven will entirely set us free. But then if we wou'd have Peace of Mind under these Disturbances, we must not only Pray against them, with Mr. Bonnell's Zeal, but endeavour, as he did, to prevent or remove them. And some of the Remedies, which he Prescribes for this Disease, are these that follow.

'The happiest means of gaining Recollection, when we pray, is to have nothing to do, but to Pray. It is so hard to compose our Thoughts, which are apt to fly after every Trifle, and to find innumerable things to take them off from their Duty; that we must go to work by Art, and deal with them as we do with Irrational Creatures; some of which (as Hawks and Horses) we hoodwink, when we wou'd keep them intent on particular matters. We must shut all other Businesses out from our Minds, at that time. We must neither have any thing to do our selves, nor expose our selves to be disturb'd by Others. We must not only enter into our Closets, but shut our Doors about us. The great Art to attain this Happiness lies, in saying, *I have nothing to do this half hour, but to wait on my God.* For if we determine our selves no time, but are in hast to do something else, as soon as we have done our Prayers, it is a great hazard if ever we are recollected. This is spoken of the orderly Course of our Devotions,

' tions, when we have nothing amiss in our
 ' Bodies or Minds. But if either Care, Trouble,
 ' or Indisposition distract our Thoughts, and
 ' make them apt to ramble from our Duty,
 ' there will be more Pains still requisite: It
 ' is not enough to set our selves a certain time,
 ' but we must lay aside so much at large, as
 ' will be necessary to recite our Devotions at-
 ' tentively. If when your Mind is in a good
 ' frame, a quarter of an Hour is sufficient for
 ' this; you are not to think much, if now you
 ' can be able to do it in a whole Hour. That
 ' is, if you can recite your Devotions so, in an
 ' Hour, as to be able to attend to each Article
 ' of them. For taking *in* the large intervals, in
 ' which (in such a case) your Thoughts will
 ' be quite lost, and roving far away from the
 ' matter they are about, and in which time you
 ' proceed nothing at all in your Devotions;
 ' and that many times you will be forc'd to
 ' repeat the same Sentences over and over a-
 ' gain, before you will be able to acquit your
 ' self of your Duty, and attend to what you
 ' say; Thrice your usual time, or more, may
 ' well be suppos'd to be spent; and 'tis well
 ' if you come off so. From which we see, that
 ' Patience is a Virtue, as necessary sometimes
 ' in Devotion as in Afflictions; and the want
 ' of Patience, does as often make our Devoti-
 ' ons defective, as the want of Recollection.

' Another Rule to prevent Distractions in
 ' Prayer, is to give no Way to Vain Amuse-
 ' ments *out* of it. By *vain Amusements*, I mean
 ' thinking of things that never will be, or
 ' perhaps

' perhaps never can be; *mere Chimera's*. It is
' a good Mastery of our Thoughts, to be able
' to reject these immediately, as soon as we re-
' flect, that our Minds are busied about them:
' for perhaps our Minds may be got a good
' way in them, before we take notice of it.
' 'Tis enough then, when we find it, to cast
' them out, and say, *Away with this vain Amuse-*
' *ment: To what purpose this Chimera? Why do*
' *I spend Time and Thought about it, who have*
' *so many necessary things to take up both?*

Again, in another Place he advises thus.

' If thou art troubl'd with Unattentiveness,
' and wandring Thoughts in Prayer; consider
' whence they spring, and that will discover what
' they are. If they are such, as depend upon
' any Affection, or Passion in thy Heart, which
' is not yet mortify'd, as it shou'd be: Then
' believe me, they are unclean Birds, and pol-
' lute thy Sacrifice. If they spring from any
' thing, that is thy Burden, and which thou
' labourest to subdue; 'tis still a little better:
' Be not discouraged; cast them from thee
' calmly, beg Pardon, and pursue thy Duty.
' If they be the Thoughts of Business, in which
' thy Affections are not concern'd; only that
' thou art unhappily engag'd in an over-mul-
' tiplicity of Affairs: Rid thy Hands by de-
' grees, as fast as thou canst, that the Waters
' may settle, and thy Thoughts be free to wait
' upon God. For this Diversion from his Ser-
' vice is evil, but not to be help'd, till the
' Business that feeds it, be withdrawn.

' Lastly, if the Thoughts be only of indiffe-
 ' rent Matters, and Trifles, wandring on se-
 ' veral Things, without coherence, to which
 ' thou hast neither Affection, nor Engagement;
 ' Rouse up, and awaken thy self; put thy Heart
 ' into the Presence of God, and lye naked be-
 ' fore his Majesty. For this is the Sleepiness
 ' of the Head, and the Drowsiness of the Sen-
 ' ses. For as in Sleep, our Thoughts run in-
 ' coherently, to and fro; so this is a Degree
 ' of Sleep, and thy Thoughts ramble, propor-
 ' tionably to this Degree: But check them,
 ' awaken them, and bemoan thy self, and say;
 ' Pardon, O Lord, the Behaviour of Thy Ser-
 ' vant, so unsuitable to Thy Tremendous Ma-
 ' jesty. Thy Holy Angels may justly have In-
 ' dignation against such a Wretch as I am;
 ' that presume to treat the adorable Majesty of
 ' their Lord, with so little Reverence and
 ' Respect: While They, who are so much a-
 ' bove me; so high in Eminency and Honour;
 ' yet pay thy Infinite Majesty, infinitely more
 ' awful Homage. Ah! Poor Soul, what Ad-
 ' vantages dost thou lose, of improving thy Soul
 ' in Grace! What Strength, what spiritual
 ' Knowledge, what Comfort, what Humility,
 ' what Divine Love, mightest thou have ac-
 ' quir'd, by dwelling in the Presence of God,
 ' and sitting at his Feet, in this time; which
 ' thou hast perfectly lost, in Vanity and Dream-
 ' ing! Assist me, O my God, to Conquer this
 ' Evil also, and then my Soul shall be Happy
 ' in Conversing with Thee.

Thus

Thus did Mr. *Bonnell* discharge the great Duty of Prayer, in every part of it, both Publick and Private: And as *he Pray'd without ceasing*; so he was a constant and devout Guest at the Lord's-Table: And therefore I now come to shew, what his Practice was, with Respect to the Holy Sacrament of the Lord's Supper.

He was very early touch'd with a lively Sense of his Obligations, to commemorate our Saviour's Passion, in that Holy Mystery; and I find from his own Meditations, that as he improv'd in Knowledge and Years, his Desires after that Divine Feast grew stronger still. For there he found all the endearing Comforts of Religion; God's Goodness display'd, and His Justice satisfy'd: The Contemplation of which, gives the truest Peace and Joy to Humble and Penitent Minds.

His Constancy and Behaviour at the Sacrament of the Lord's Supper.

A great part of his Private Writings consist of Meditations, preparative to the Sacrament, or Thanksgivings after it: So that for several Years of his Life, hardly a Week passed over, but he put down some Communion Thoughts in Writing; some Meditation or Prayer, upon the Love of God to Mankind; or some part of our Saviour's Life, or Sufferings; especially, during the late Troubles, when he needed the Supports of Religion most, and seems to have enjoy'd them, in a greater degree than at other times.

After his Settling in *Dublin*, His constant practice for many Years was, to Communicate twice every Month: Beside all the solemn Times,

Times, when the Holy Sacrament is administred. But such longing Desires had he, after that sacred Memorial of our Saviour's Love; that he cou'd not allow himself to want it, whenever it might be had; so that at last, he Receiv'd every Lord's Day.

Tho' his Life was a constant Preparation for the Holy Communion, yet he had very strict and particular Retirements; in order to put his Mind into that Divine Frame, which he judg'd so necessary, for that near and solemn Approach to God: And these happy Retirements were employ'd in strict Examinations of his Life; and a severe Enquiry after his smallest Failings; and the warmest Meditations upon the Love of God, and bitter Passion of our Blessed Saviour. And in his latter Years, he Lamented nothing more, than that his time was so taken up with Business, that his Retirements were interrupted; and consequently, his Thoughts not so much his own, as they us'd to be: And particularly, it troubled him, that he was often forc'd to be late at his Office upon *Saturdays*; least his going to the Sacrament the next Day, might have an ill Effect upon his Servants; and tempt them to presume too far, and approach the Lord's Table, without sufficient Preparation: For tho' (as he wou'd sometimes say) *I steal Minutes at my Office; they are not enough to satisfy my self, much less to give good Example to Others.*

As it was his great Study, to Prepare himself aright for the Holy Sacrament, that so he might

might come to it, with a truly Penitent Heart, a lively Faith, and inflam'd Affections; so during the whole Administration, so intense were his Thoughts, so earnest were his Prayers, that those who were near, and observ'd him, hardly ever beheld him without Tears; which he conceal'd as much as he cou'd, by keeping close in the most private Corner of the Seat; and he was forc'd to take some time, to make his Face fit to appear before the Congregation. For tho' a sorrowful Countenance does very well become every Devout Communicant; yet his Principle and Constant Practice was, to avoid every Thing that might make him observ'd by Others, or any way raise the Character of his Piety among Men; reserving *that* chiefly to the Eye of God.

When he return'd from Church, he immediately retir'd into his Clofet, and spent a considerable Time in his own Private Prayers and Praises: And as his Wife was still his Fellow Communicant; so with Her, He Pray'd before Dinner, *Blessing God for that happy Opportunity given them both, of Commemorating our Saviour's Sufferings, and receiving the Pledges of his reconciled Favour; and Praying for all those who had been Partakers with them that Day, or at any other time, of those blessed Means of Grace, which they had then receiv'd.*

That unhappy Controversie, which disturbs our Church, about the Posture of Receiving the Holy Sacrament, was a great Trouble to him: His great Humility did then, in a particular manner, prompt him to fall low on his
his

his Knees: And in one place, speaking of the Sacrament, he thus delivers his Sense of that Dispute.

‘What need these Nice Disputes, about
 ‘Posture in this Holy Exercise? We sit at
 ‘God’s Table, tho we kneel in the Church.
 ‘The Favour and the Privilege he grants us,
 ‘is That of acceptable Guests, who have Leave
 ‘to sit in His Presence, and at Meat with Him.
 ‘It is our Souls that *Sit*? well may our Bo-
 ‘dies be, as they that *Serve*. The Table, which
 ‘we call the Holy Altar, is but a Shelf of
 ‘Wood: God’s Table is a Spiritual Thing;
 ‘it implies Privilege, and Favour, and Ho-
 ‘nour, and Freedom: And those that are ad-
 ‘mitted to this Divine Feast, Sit at His Table,
 ‘whatever Posture their Bodies be in. Were
 ‘Christ indeed on Earth, the Table He sat at,
 ‘we shou’d expect (if we were favour’d) to
 ‘sit at too; because Equality in Posture, is Ho-
 ‘nour; but now *He Sits* not at this Outward
 ‘Table, which is before us; why then shou’d
 ‘*We*? The Food which we receive, comes
 ‘not from *Thence* to us, but from *Heaven*. We
 ‘sit at the Table from whence our Food comes.
 ‘’Tis true, on our Table the Holy Elements
 ‘are Impregnated with the Materials of Life;
 ‘like the first framing of a Living Creature,
 ‘or Embryo, before it is Quickned: But they
 ‘are Quickned with Spiritual Life, only upon
 ‘the Faith of each Receiver, which God hath
 ‘appointed to be the concurring Instrument,
 ‘or means of this Divine Quickning. Then
 ‘they become to us the Seeds of Glory, and
 ‘the

' the assured Conveyances of Spiritual Nourish-
' ment, and Immortal Happiness. And as such,
' they come to us from a Higher Table: And
' while we are Admitted to Sit at that Table,
' well may we be content; and well do's it
' become us, to Kneel outwardly in the Church.
' While we Sit with the Church *Triumphant*,
' well may we be content to Kneel with the
' Church *Militant*.

' O Lord, while my Body kneels outwardly
' in Thy House, and my Soul sits at Thy My-
' stical Table, in Thy Presence, thro' Thy great
' Favour; (For it is Thou, O my most Merciful
' Saviour, hast been pleas'd to bring me, and
' seat me there, else how shou'd I have dar'd
' to have Appear'd?) What is the Food, Thou
' wilt give me, from this Thy Table? It is
' Immortal Love, wrapt up in Bread. Surely
' then this is glorious Bread, which contains so
' Infinite a Treasure, and may well be call'd
' *Thy Body*, and the *Pledge of thy Love*. And
' is Immortal Love, the Mystical Food of our
' Souls? O Most Loving Saviour, who wert
' content to have Thy Body Broken, that Thou
' mightest Nourish, and Sustain us, with this
' precious Food; give us ever of this Bread,
' and be it unto us according to Thy Gra-
' cious Intentions. *Amen.*

His Meditations upon the Sacrament, are
very numerous, as I have already said; so that,
instead of being inserted in a *Life*, they won'd
make almost a *Volume* themselves. A Spirit
of *Primitive Piety* runs through them: And it
plainly appears, that the Author of them spoke
from

from his Heart; and was deeply affected with the Subject, about which he Wrote. I shall here give the Reader a Taste of them; and by these few that here follow, he may make a Judgment of the rest.

‘ We pray to God, and our Saviour, for Par-
 ‘ don, *by his Agony and bitter Sufferings*; how
 ‘ does this oblige God to Pardon us? What
 ‘ Right have we, to insist on these, and re-
 ‘ present them before God? Women indeed
 ‘ Expostulate with their Husbands, by the
 ‘ Common Pledges of their Love: Their Chil-
 ‘ dren, by their mutual Endearments: And
 ‘ sometimes one Friend with another, by their
 ‘ *common* Sufferings in the same Cause. And
 ‘ it is an Argument prevailing upon Humane
 ‘ Nature, to yield to what is so desir’d. But
 ‘ still there must be something *Common*. We
 ‘ must have a Share, and Interest our selves,
 ‘ in what we so plead by; if we hope to pre-
 ‘ vail. When therefore we use this sort of
 ‘ Expostulation with God, as the strongest and
 ‘ highest Argument to obtain what we desire;
 ‘ there must be *something common* in what we
 ‘ plead by, or the Argument loseth its Force.
 ‘ Because the Son of God endur’d bitter Suf-
 ‘ ferings, what then? What is that to us, if
 ‘ we are Strangers to these Sufferings? It is like
 ‘ the case our Saviour himself puts; *Thou hast*
 ‘ *Prophecy’d in our Streets, we have Eaten and*
 ‘ *Drunk in Thy Presence*. To whom he will
 ‘ Reply, *What then? Ye are Strangers to me,*
 ‘ *I know you not*. So that it is not enough, that
 ‘ the Son of God hath Suffer’d for us; we must
 ‘ have

have a *common Share* in it, and be *mutual Sufferers* with him, and then indeed we may have Leave to *Expostulate* with God by his *Sufferings*, and shall prevail: We have a kind of *Right*, to mention them; and God will *graciously* be wrought upon by it. But how shall we be *Mutual Sufferers* with him? By laying to Heart what he has *Suffer'd* for us; by being *Wounded* with his *Wounds*, and *Bruised* with his *Strokes*; by *having the Reproaches of them, that Reproach'd him, fall on us*; by *having our Souls sorrowful with his Soul, even unto Death*; by *Trembling* at the *Wrath* of God, due to our *Sins*, which caus'd him such *Amazement*, in making *Attonement* for them. Let us go to *Mount Calvary*, and endeavour to put our selves in his Place. We are *They*, Lord, who have *Sinn'd*, let us suffer the *Pains*: Thou hast done nothing amiss, why then shou'd Thy Holy Body suffer these *Tortures*? Thy *Righteous Soul* feel this *Anguish*? But since we cannot bring Thee down, nor exchange *Conditions* with Thee, O that we cou'd give Thee one *Moments Ease*! O that we had not so *Sinn'd*, as to procure These Thy *Tortures*! O *Wretches* that we are! to have brought this *Load* upon Thee! See, O my Soul, what thou hast done! What thy *Sins* have done! They have brought thy greatest Friend, the *Beloved of God*, His only Son, the *Everlasting Prince*, to this *sad Condition*? Canst thou see it, without trembling? Canst thou see it, and Live? It wou'd be *Grief extraordinary*, only to see
him

' him in this Condition; what Heart cou'd not
 ' be moved at it, that knows who it is that Suf-
 ' fers? But to be thy self the guilty Cause of
 ' it, Oughtest thou not to wish, that the like
 ' Pains might fall on Thee, and thou might'st
 ' Suffer with Him a little, to cover thy Con-
 ' fusion! For this Confusion to an Ingenuous
 ' Soul, that truly stood by our Lord in this
 ' Condition, wou'd certainly be a Torment so
 ' great, that one wou'd almost wish to hang
 ' on a Cross, to divert it by a New Pain. O
 ' my Redeemer, if knowing what I now know,
 ' I had stood by Thy Cross, I hope the Con-
 ' fusion of my Soul, wou'd be nothing less,
 ' than what I have here describ'd. Since then,
 ' I believe Thee to have Suffer'd all this, as
 ' much as if I had stood by Thee, and that
 ' Thou art pleas'd to represent Thy Sufferings
 ' often again to us, and to be set forth as evi-
 ' dently Crucifi'd among us: O strengthen my
 ' Imagination, and my Faith, from Mystical
 ' Representations of Bread and Wine, broken
 ' and pour'd out; to pass to Thy real Suffer-
 ' ings, and take up some of those Affections
 ' some degree of that Confusion (if, alas! I
 ' cannot take up the whole of it) which I
 ' shou'd be seiz'd with, at Thy actual Cruci-
 ' fixion: Then may I have Leave, O my Sa-
 ' viour, having Suffer'd with Thee, to Plead
 ' with Thy Father, by Thy Sufferings. By the
 ' Agony of Thy Soul, when Thou didst make
 ' Attonement for Sins; pardon my Sins, and
 ' have Mercy on me. Wherefore didst Thou
 ' endure that Agony, but to obtain Remission

of Sins, that Thou might'st distribute, and give it to those that humbly Cry unto Thee for it; that Thou might'st give Gifts unto Men, of the Trophies purchas'd with Thy Blood? My Soul is wounded by Thy Agony; O let me partake of the Fruits of it. *David's Law was, That Those that stay'd by the Stuff, shou'd share with those that took the Spoil.* Lord, who is able to bear Thee Company in Thy Grievous Conflict? Weak and Faint we must be left behind: But our Soul goes along with Thee, is bound up with Thine, and is wholly fill'd with Concern for Thee. O let us partake of the Fruit of Thy Labours, of the Issues of Thy Sufferings. Thou hast obtain'd Pardon and Peace; O bestow some share of it upon Thy Servants.

'Let me go on, O my Lord, to Suffer with Thee, while I live in this Sinning World. O vouchsafe to let me have a share in Thy Sufferings, and speak Peace to my Soul; that I may pass my Days in an humble Confidence here, and Rejoice with Thee one Day hereafter, in forgetting both Thine, and my Misery and Trouble. *Amen.*

At another time he offer'd up the following Prayer, with Respect to every part of our Saviour's bitter Passion; the Commemorating of which, is the principal End of the Holy Communion.

'O my Saviour, O my God! By Thy lying prostrate on the Earth, in a Cold Night; and Thy Soul's being exceeding sorrowful, even unto Death: By Thy grievous Agony,

' in which Thou didst Sweat Drops of Blood,
 ' between Thy wonderful Love to Thy Church,
 ' and the Infirmary of Thy Humane Nature,
 ' which drew back at the Apprehension of those
 ' sufferings which Thou wert to pass through
 ' for Us: By Thy thrice lifting up strong
 ' Groans to Thy Father, to remove from Thee
 ' that Bitter Cup, if it had been his Will,
 ' and been possible for His Justice, otherwise
 ' to be satisfy'd: By Thy firm Resolution
 ' which Thou didst take up, to go through
 ' that great Work for our sakes: And by Thy
 ' meek Relinquishing Thy self to Thy Father's
 ' Will, and ready concurring with His wonder-
 ' ful Love to us, in designing to perfect our
 ' Redemption, by Thy Sorrows. By Thy be-
 ' ing Betray'd by Thy own Disciple, and suf-
 ' fering that sinful Wretch to Kiss Thy blessed
 ' Lips: By Thy being apprehended, rudely
 ' Bound, and Hurried away as a Malefactor:
 ' By Thy being Forsaken of all Thy Disciples
 ' and none of them daring to own, or stand
 ' by Thee: By Thy being Insulted over, and
 ' treated as the meanest Slave, without either
 ' Respect or Pity, and carry'd to and fro from
 ' Magistrate to Magistrate; from Tribunal to
 ' Tribunal, and every where falsely Accused:
 ' By thy being Buffeted and Spit upon, Mock'd
 ' and Revil'd: By thy being Crown'd with
 ' Thorns, rudely press'd down on thy sa-
 ' cred Head, and entering into thy Temples: By
 ' thy being Array'd in a Mock Habit, and
 ' Reed put into thy Hand, instead of a Scepter:
 ' By thy being Sentenc'd to Death as a Criminal

‘minal, and Condemn’d to the Vilest, most
‘Painful, and Reproachful kind of Death:
‘By thy being Scourg’d by Merciless Hands;
‘the Plowes plowing upon thy Back, and
‘making long Furrows: By thy being loaded
‘with a Heavy Cross: By thy being strip’d
‘of thy Clothes, and fasten’d to it with Nails,
‘struck through the most tender and nervous
‘Parts, thy Hands and Thy Feet; so that *the*
‘Iron entred into Thy very Soul: By thy being
‘Crucify’d in the midst, between two Male-
‘factors, as if thou hadst been the Greatest of
‘them: By thy being Rear’d up on the Cross,
‘and the weight of thy Body hanging on Four
‘Wounds: By thy being Expos’d Naked, to
‘the View of the World, bearing the Shame,
‘as well as the Torment of my Sins: By thy
‘precious Blood, issuing out of thy Wounds,
‘and forming a Laver for my Sins, and of
‘the whole World: By the Feverish Heat of
‘Thy whole Body, occasion’d by the Extre-
‘mity of thy Pains: By thy Tongue’s cleav-
‘ing to the Roof of thy Mouth, and having
‘Vinegar given Thee, when thou wert Thirsty;
‘thy Soul, in the mean time, more vehement-
‘ly thirsting after our Salvation: By thy hav-
‘ing refus’d the Wine, and Myrrh, which was
‘given Thee, to Stupifie thy Senses, because
‘Thou wou’dst feel all the Pain of thy
‘Crucifixion for us, in its greatest sharpness,
‘without the least mitigation: By the tender
‘Regard which Thou hadst in the midst of
‘Thy violent Pains, for Thy Holy Mother,
‘and Beloved Disciple: By the Sword which
‘pierced

pierced through her Soul, and the Sorrow
 which Wounded His Spirit, and the extream
 Affliction which overwhelm'd them both, to
 behold Thee Suffering: By the Gracious Com-
 forts vouchsafed to the Penitent Thief, in
 the midst of Thy own Distress: By the An-
 guish of Thy Soul, not to express'd, in be-
 holding the Wrath of Thy Father, so hotly
 flaming against us, for those Sins of ours
 which Thou didst bear in Thy own Body on
 the Tree; and that too under so great
 Weakness of Body, that both made Thee Cry
 out, *My God, my God, why hast Thou for-
 saken me!* By thy voluntary giving up the
 Ghost, (when Thou mightest have brought
 down Thy self from the Cross, and that no
 Man cou'd take away Thy Life from Thee,)
 that the Work of our Redemption might be
 finish'd by Thee: By Thy Blessed Side, be-
 ing pierc'd with a Spear, entring into Thy
 Heart, and letting out the last Remains of
 Thy Blood; that Thou mightest shed all of
 it for us, and give full Proof to the World
 of thy being truly Dead. By Thy Soul's be-
 ing separated from Thy Body, (that desirable
 Union being violently dissolv'd) and its
 passing into the State of the Dead, and of
 perfect Separation; and Sanctifying that Mid-
 dle State to Thy Servants, for their Souls
 to Rest in, till the Resurrection.

By all these several Sorts and Degrees of
 Thy Suffering: By all this Bitter Pain, and
 Sorrow, and Shame, and Agony, and An-
 guish, which Thou didst endure in Thy Body

‘and in Thy Soul, for miserable Men, and for
‘me a miserable Wretch,

‘*Have Mercy upon me.*

‘For, wherefore didst thou suffer all this
‘for us, and for me, but that Thou mightest
‘have Mercy upon me? My Sins, O Lord, have
‘occasion’d all this to Thee; for less than this
‘wou’d not have Atton’d them. Tho’ in re-
‘spect of Thee, who wert the Sufferer, O Thou
‘Eternal Son of God, these Thy Sufferings are
‘sufficient to atone Innumerable Worlds: Yet
‘since Thou didst suffer them for me, I beseech
‘Thee, by the Remembrance of all their Bit-
‘terness, to have Mercy upon me: Thou didst
‘suffer the Shame, and the Pain, and the Sor-
‘row due to my Sins; O Pardon those Sins,
‘which Thou hast so dearly atton’d for.

‘Since then, O my Saviour, Thou command-
‘est me to Commemorate these Thy Sorrows,
‘and to *Do this in Remembrance of Thee*; Amen.
‘I will do it, in Remembrance that I have
‘Wounded, and Griev’d, and Bruis’d Thee:
‘In Remembrance that I have made Thee be-
‘hold the Wrath of Thy Father, and separa-
‘ted Thy Precious Blood from thy Body, which
‘Thou preparest to give my Soul. But at the
‘same time, the Thoughts of thy Wonderful
‘Love in the midst of Thy Pains and Sorrows,
‘must yield my Soul unspeakable Delight:
‘Wherefore, while I am griev’d with Thy
‘Grief, I will Feast my self in the Pleasures,
‘and Triumphs of Thy Love. I will partake
‘of Thy Torments, and also of Thy Joys, which
‘Thy Love did yield, in the midst of Thy A-
‘gonies.

I shall add only one Sacramental Meditation more; which shews how his Thoughts and Time were usually employ'd after the Communion; being compos'd upon his return Home, from the Heavenly Feast.

‘ The Glory of my God with his Heavenly
 ‘ Host, fill’d the place; God the Father, Son,
 ‘ and Holy Ghost, were all there, beholding
 ‘ and accepting their little Flock. The Angels
 ‘ were pleas’d to take knowledge of these Can-
 ‘ didates for Heaven, that they might be ac-
 ‘ quainted with them, when they shou’d Arrive
 ‘ in their happy Mansions. My Saviour Im-
 ‘ pregnated the Consecrated Elements, and in
 ‘ a manner Embodiy’d himself there; yet still
 ‘ remaining where he was, filling Heaven and
 ‘ Earth, but more particularly our Chancel;
 ‘ saying to Us, and to Me an undeserving Guest,
 ‘ *You are all my Friends, and Worthy, whatever*
 ‘ *your Sins be, through my Sufferings.* I receiv’d
 ‘ my Blessed Saviour into my Heart, nay, the
 ‘ whole Trinity; for the Unity of the Father,
 ‘ and the Power of the Spirit, accompany’d the
 ‘ sacred Action; But, O my Soul, let not what
 ‘ is past, content thee: Thirst more and
 ‘ more after thy Dear Lord, and give up thy
 ‘ self entirely to him; let there be no Reserve;
 ‘ but in Body, Mind, and Spirit; desire to be
 ‘ made a fit Receptacle for him: And let all
 ‘ that belongs to thee, be His; in entire Re-
 ‘ signation of it; to the Will of God, and re-
 ‘ solving to part with what is convenient, for
 ‘ the Relief of his poor Members.

‘ How

How Blessed an Institution is this, O my Adorable Saviour! What could have been found out comparable to it, to quicken us in Holiness! How does it actuate all our Thoughts, and set all our Powers a-work! How does it entertain our Minds, and fill our Souls! Like the Disciples going to *Emaus*, our Hearts burn within us, and are full of amazing wonder at Thy rich Mercy! Before I come to Thy holy Table, Trifles divert my Mind, and engage my Thoughts; but when I come from thence, my Heart is all Joy and Wonder, all Adoration and Praise; all Sacrifice and Resignation; Courage and Resolution. How is my Saviour to be Ador'd for this Wise, and Gracious Institution, who has provided so effectually for his Faithful Servants, to the Worlds end! Be Thou ever Ador'd, O merciful Jesu, O my God, and my Lord! For Thy wonderful Designs of Love and Mercy to the Sons of Men. Amen.

From the preceeding Account of Mr. Bonnell's Constancy and Behaviour at the Holy Sacrament of the Lord's Supper, the Reader will of himself conclude, that he was a Religious Observer of the Lord's Day; and such he was in a very strict manner, giving it entirely up to the service of God, and exercises of Religion. He had Private and Family Devotions suited to the Day; and all his Dressing time he employ'd in Repeating Psalms, which had most relation to the Business of it, as the 84th, 116th, 118th, and 122d, and others, as his time allow'd him.

He was a Religious Observer of the Lord's Day.

He express'd a great Dislike to the Practice of some Families, in making the Lord's Day, a Day of Publick Feasting and Entertainment; insomuch, that most of their Servants are depriv'd of the Benefits of it, being to them neither a Day of Rest, nor Devotion. This he remedy'd in his own Family, as much as he cou'd, without turning the Day entirely into a Fast. He generally, upon the Lord's Day, had no Company but his own Family, that so no Reserves might hinder him, from entertaining them with Religious Discourse. But if other Company were with him, he wou'd be talking to his Servants about the Sermon, and bring in some Religious subject to be discours'd of; and if Abroad, he us'd the same Method; but with his usual Modesty and Caution.

The Lord's Day Evenings he chose to spend alone, or in such Company, where Religion might be the only Entertainment. But the Rarity of such Company, made him at last resolve to visit None upon that Day, but the Sick, or the Afflicted; and to decline receiving Visits, as much as possible; desiring to converse only with God, and his own Thoughts, till it was time to call his Family together. Then he Examin'd his Servants, and Instructed them in the great Principles and Duties of Religion. Then he usually read to them some plain Pious Book, for about an hour together; then one or more Chapters in the Bible, and so went to Prayers; concluding the Day with his other Devotions; only large Additions of Prayers.

Prayers, and Praises proper to it. Thus did He answer, in his Practice, the End of the Institution of the Lord's Day, making it a truly Christian Sabbath; a Day, not so much of Rest as Religion, and a happy Type of that Eternal Sabbath, which the Saints enjoy in Heaven; who rest for ever from their Labours, yet are for ever employ'd in the work of Thanksgiving and Praise.

I shall here add his Judgment of the necessity of Observing the Lord's Day, and keeping it strictly Holy.

'The Lord Blessed the Seventh Day, to the Purposes of Piety, and Spiritual Benefit of his Servants; yea, and it shall be Blessed. This is not a Branch of the Ceremonial Law; for from the Beginning of the World, the Lord hath establish'd a Blessing upon the Seventh Day, making it a Mark and Characteristick of his Servants, from the rest of the World, who take no notice of a seventh Day; an outward Sign of His Everlasting Covenant with them, from the Beginning to the End of the World. He hath sanctify'd a seventh part of our Time to himself; and as He heretofore sanctify'd the Temple, as a Type of our *Emmanuel*, of our Saviour's Manhood; and gave great Privileges to the Prayers that were offer'd up to Him in it, or towards it; so hath he Sanctify'd every Seventh Day of our Time, as a Type of that Eternal Day of Holiness, and of Rest, which we shall enjoy, in the Presence and Company of our Lord in Heaven. Fear not then, my

Isa. 56. 6.

Verse 7.

• my Soul, the Day is bless'd; whatever thou
 • offerest up to thy God, on this Day, shall have
 • a double Acceptance; and whatever good thing
 • thou desirest, on this Day, shall have a speedy
 • Answer. This is the acceptable Time, in
 • which God will hear thee: this is the Lord's
 • own Day which He hath Blessed, and in which
 • He will Bless thee. Only take heed, that thou
 • keep the Covenant of the Lord, and Sanctify
 • this His Day. (For most wise Reasons he
 • hath appointed it, as Essential and Necessary
 • to the Improvement of our Souls. For who
 • so looks into the World, and sees how Men
 • are apt to be engag'd to it, and forget their
 • Eternal Home; will soon think, that one Day
 • in seven, is as Little as can be, to Revive
 • and Maintain in their Souls, a true Sense of
 • Things.) Then will thy God bring thee to his
 • Holy Mountain, and make thee joyful in his
 • House of Prayer; thy Burnt-Offerings and thy
 • Sacrifices shall be accepted on his Holy Altar.
 • Thy Devotions and thy Services shall be ac-
 • cepted that Day (more especially) in his
 • sight, through the Mediator of the Covenant,
 • the Lord Jesus. Amen.

In another place, he speaks to the same purpose.

• The Christian Church assum'd the Festi-
 • vals of the Jews, as rightly belonging to
 • them: For the things which they were kept
 • in remembrance of, were Fulfill'd in our Sa-
 • viour; and therefore the same Festivals
 • were to be kept by Christians, in remem-
 • brance of this Fulfilling. Thus the Passover

was

was the Type of our Saviour's Suffering, and Transferr'd to our *Easter*: The Feast of Tabernacles, to *Christmas*; in remembrance of God's having pitched his Tabernacle among Men. And so the Sabbath, transferr'd from an Outward to a Spiritual Rest; in Remembrance of Christ's having perfected the Work of our Redemption, and our Rest from Sin procur'd thereby: So that we are not to look upon it as a Jewish, but a Christian Festival; for to do otherwise is blam'd by the Apostle, and Parallel'd with setting up of Circumcision.

The Jews observ'd the Sabbath for a long time, only as a Day of Rest, and not of Holy Exercises. The Christians at first did meet in the Night of the Lord's Day, because of Privacy; and several of them were Slaves, who cou'd get no other time; in the Morning those that cou'd, went to their Repose; the others to their Labours.

The Laws of our Church and Land are not so strict in forbidding Work, as requiring Assembling to the Worship of God. And for the rest of the Day, we are particularly directed to Acts of Charity; and no doubt such Innocent Relaxation is lawful, as does not take us off from that serious Temper of Mind, we ought to maintain.

It seems Impossible for Men to be Sav'd, without Sanctifying one Day in Seven; I mean, in the ordinary Course of Living. Less than this, will not keep their Minds above, and the World. And then all Visits
' and

‘and Idle Chat is to be avoided; and we ought
 ‘to be altogether alone; or in Company and
 ‘Conversation, that may Edifie; and we are to
 ‘consider, that the Lord’s Day is not only
 ‘Remembrance of what is past, but a Type
 ‘of the Eternal Sabbath in Heaven; and there-
 ‘fore ought to be spent in such Exercises
 ‘(bating Acts of Charity and the Necessities
 ‘of our Mortal State) as we hope to be em-
 ‘ploy’d in there.

*He observ’d
 the Feasts
 and Fasts of
 the Church.*

And as he kept the Lord’s Day most strictly
 Holy, so he was a Religious Observer of the
 Feasts and Fasts of the Church, giving them
 up to Devotions proper to them, as much as
 his Engagements in the World wou’d allow
 to Humiliation and Repentance, if Days of
 Sorrow; to Praises, if Days of Joy. And when
 he thought of our Festivals, and how we ob-
 serv’d them, the Two following Meditations
 will shew.

*St. Mat-
 thew’s
 Day, 1685.*

Solibus astivis non consule computat Annus
 ‘was the Character of the Happy Man of Old
 ‘But our Happiness is of another sort, and our
 ‘Computation different. O happy Soul! when
 ‘the Offices of Religion do measure out to
 ‘Thee the Time and the Year; and Devotion
 ‘in its Decent Dress, is thy Kalender; when
 ‘as Thou dost receive with pleasure, the Fruits
 ‘of each Season, which the Bounty of thy God
 ‘causeth the Earth to bring forth to thee
 ‘the Sun and Heaven yielding successively their
 ‘grateful Changes; so thou may’st measure out
 ‘thy Time, with suitable variety of Praise and
 ‘Devotion; aspiring in each Season after

some new Grace in Return, till thou hast run the Circle of them all with the Year, and summ'd up thy Gain at last in a happy Eternity. Happy Soul! to whom each new Week is welcome, and known not by the Almanack, or the outward Face of the Year, but by the Grace it proposes to thy Meditation and Practice in its Collect; while thou dost join with the whole Church, in making this Theme thy Study and thy Care: When each Month is known to thee, not by the Old Hea-then Name it bears, but the Blessed Saints it Commemorates, welcoming with Joy their Holy Festivals. O happy Souls, who unite in this Blessed Study! May my Soul enter into your Secrets, and dwell with you in this Sacred Exercise! May I ever rejoice in this orderly Revolution of Time, ever be with you, the Children of the Kingdom, the Favourites of Heaven, the Delights of my Soul, and Heirs of Eternity, in all the happy Periods of this Revolution; and thus employ'd, through the Mercies of our Good God, may we roll insensibly on from Grace to Glory, from Time to Eternity, and from Commemorating the Saints here, to Enjoying our Lord, and them for ever hereafter. *Amen.*

The other Meditation I shall Insert, is upon the Festival of our Saviour's Nativity, and those Holy-Days which attend it.

Lord, Thou hast made this Blessed Festival seem to us, as the Forty Days after Thy Resurrection did to Thy Disciples; when every Day Thou didst present Thy Self to them,
sometimes

The LIFE of

Sometimes in one Form, sometimes in ano-
 ther, now to this Company, now to that,
 reviving their Hearts by Turns, and cheer-
 ing them with Thy gracious Presence; and
 filling their Souls with Joy and Comfort.
 So art Thou now pleas'd, to be continually
 as it were, coming to and fro among us,
 sometimes Visiting us in Thy Worship, some-
 times in Thy Word, sometimes in Thy Sa-
 craments, sometimes in this Assembly, some-
 times in That; and in all Places, dost Thou
 meet us at every turn: Like a Gracious Master
 of a Feast, that goes to and fro, among his
 many Guests, to see that all be serv'd, all
 abound, and none want; ordering one while
 Wine, another while Musick, another while
 Choicer Messes, and calling upon all to be
 welcome, and make good Cheer. So grac-
 iously busie and kind hast Thou been amongst
 us in this Holy Time. Dost Thou not ful-
 fill Thy Word, that *Thy Delight is with the*
Children of Men? O let our delight be with
 Thee, while Thou art thus graciously pleas'd
 to be with Us. Let us slip no Opportuni-
 ty of meeting Thee, wherever Thou art
 pleas'd to be present in Thy Holy Ordinan-
 ces. Find a way, good Lord, to present
 Thy Self to the Souls of Thy poor Servants,
 who enjoy not these Blessed Opportunities at
 this Time; who see nothing of the Festivity
 of this happy Season; break into their Souls
 by the immediate working of Thy Spirit;
 and let them rejoice with Thee alone, since
 they cannot with the Gladness of Thy People.

Let

Let their inward Joy be so much the greater, as they are depriv'd of means of Outwardly expressing it.

It were easie to add many other of Mr Bonnell's Meditations upon our Festivals, especially the Greater Festivals, set a part more immediately to Commemorate our Blessed Saviour: All which Holy Times he observ'd with a most Religious Care and Zeal, his Thoughts being wholly taken up in Contemplating the several parts which our Lord acted upon Earth, and are then particularly Commemorated. But I must not let this Work Swell too much upon my Hands, and shall therefore pass on to other Instances of his Piety.

He had very early resolv'd to keep Fasting Days, and to his Last, continu'd a strict Observer of the Stated Fasts of the Church; and hardly ever, in any Period of his Life, was diverted by Business, Company, or Care, from making Friday, a Day of Humiliation, Repentance, and Religious Sorrow.

A strict Observer of the Fasts of the Church.

He endeavoured to spend his Fasting Days alone, and wholly to give them up to Religious Exercises and Contemplations; his chief Study being to affect his Mind with the most Tender Sense of our Saviour's Bitter Sufferings; strictly to review and examine his Life, and earnestly to Bewail his smallest Failings. His usual Practice on Fridays was, about Noon, to repeat the Fifty First Psalm, Kneeling, with several Prayers taken out of the Communion Office, besides others of his own Composing.

But

But his Manner of observing Fast Days, and what then Principally employ'd his Thoughts; the following Meditation will shew.

Behold in your Fast Day you find Pleasure.

'The Exercise of a Fast Day, is to consider
'our Saviour's Sorrows, and our Sins that
'caused them: To consider God's Wrath pro-
'voked, and the Universe disorder'd, and put-
'ting on mourning by them. All these are se-
'rious and Afflicting Considerations; but no
'Man can admit of Afflicting Considerations,
'who has at the same time Sentiments of Plea-
'sure. The Nature of Man is so fram'd, that
'his thoughts follow his sentiments. He must
'be in pain himself, that can think of painful
'things; he must be sorrowful, that can frame
'an Idea of sorrowful things. When any
'thing Pleases us, we are altogether Indis-
'posed to think of Displeasing Matters. There-
'fore it is, that God so much provides against,
'and excludes Pleasure on our Fast Days.

'O Infinite Love! O Unmeasurable Good-
'ness! O Eternal Son of God! Grant me
'Grace, not to seek to please my self, in a
'World in which my Sins made Thee a Man
'of Sorrows, and acquainted with Grief, and
'then suffer'd the most Ignominious Death.

Having thus consider'd Mr. Bonnell's Piety,
with respect to the great Duty of Prayer,
the Sacrament of the Lord's Supper, the Lord's
Day, with the Feasts and Fasts of the Church;
I shall now mention some other Duties, which
he discharg'd with the same Exactness and
Care.

Nothing

Nothing gave him greater Joy, than any Proposal or Endeavour to promote the Honour and Service of God, and suppress Immorality and Profaneness; and some of his most sensible Afflictions proceeded from that coldness and Indifferency, he observ'd in most People, in the great Concerns of Religion and another World. He was one of those who Mourn'd in Secret, for our Publick Sins, and by his powerful Prayers, contributed not a little to avert Publick Judgments from us, or shorten their Continuance. *Alas!* he wou'd often say to his Intimate and Religious Friends, *What will this turn to! Where will it end! The true spirit of Piety, seems more and more wearing out of the World.*

Nor was this Religious Zeal for the Honour of God, and Sorrow for the Reigning Impieties of the World, only the Effects of Age, and more confirm'd Habits of Piety: The following Meditation, compos'd at London in the Twenty seventh Year of his Age, will shew the contrary.

'O my God! For the Contradiction of Sinners, when will it have an end! How long shall I live among those, that are Enemies to Righteousness, to Thee, Thy Word, my Soul, and their own! And yet I live in a Land, where Thy Religion is Establish'd and Profess'd; Thy Death, O Dear Jesu, Granted, and Own'd. My Soul is weary of the Blasphemies of Atheists, of the Horrid Oaths and Imprecations of Profane, and Sly Objections of Malicious Sinners: While we hope

' to be Sav'd by Thy Death, why do we not
 ' all Rejoice in it; and alike believing it, alike
 ' make our Discourse of it? O that with one
 ' Consent on Thy Day, the Mouths of all the
 ' People of this Land might be fill'd with Thy
 ' Praises and Wonderful Works! That where
 ' soever we cou'd go, we might pass but from
 ' one Discourse of Thee to another; that it
 ' might be Natural among us, from the Great
 ' est to the Least, familiarly to Converse of
 ' Thee and Thy Laws; and with one Heart
 ' and with one Mouth, make mention of Thy
 ' Name; and all join, in owning the Miracu
 ' lous History of Thy Providence, and Works
 ' of Old; and the Life and Death of our A
 ' dorable Redeemer, in the Fulness of Time
 ' But who may hope for this, in the midst
 ' of our Profaneness! Is it not enough for me
 ' to desire that there may be among us,
 ' Select Number of those who fear the Lord
 ' And therefore Two Things, Lord, I humbly
 ' crave; Let there never fail in these Lands
 ' such an Elect Number, as have not bow'd
 ' their Knees to Sin, nor bent their Minds to
 ' Atheism and Profaneness. And next, let
 ' be Thy blessed Will to cast my Lot among
 ' them and make me one of that happy Num
 ' ber; let me spend my Days with them; and
 ' among them let my Life end; and when
 ' I come abroad into the World, let the
 ' Spirit follow and act me, that I may con
 ' tinue uniformly the same Man in all places
 ' Let not the Overflowing of Ungodliness
 ' able to extinguish my Devotion, nor can

me to comply with, or approve of their
 wicked Practices. In Conclusion, O that all
 the People of these Lands, were the Lord's
 People; that Thy Will may be done by all
 upon Earth, as it is by all in Heaven! That
 wherever we come, we might find every
 Heart fill'd with Thy Love, and every Mouth
 with Thy Praise, especially on Thy Day!
 Accept, O Lord, of my Unworthy Prayers;
 and answer them so far, as is good in Thy
 Sight; but vouchsafe to leave a Blessing up-
 on Thy Seryant.

The Religious Societies, which began in
 Dublin about the Year 1693, gave him great
 Comfort and Joy; he not only Approv'd of
 that Pious Design, but did very much Encou-
 rage and Promote it. He pleaded their Cause,
 writ Letters in their Defence, and was one of
 their most Diligent and Prudent Directors.
 He consider'd very well the Abuses, to which,
 by Length of Time, Decay of Zeal, and the
 Neglects of those who are principally concern'd
 to Oversee and Govern them, those Societies
 might be Liable; but he found they did pre-
 sent Good, and That made him Rejoice; and
 he us'd to Argue, That the Possibility of a thing's
 being Abus'd, is no Reason to Decline the Use of
 it. He was likewise a zealous Promoter of the
 Societies for Reformation of Manners, who ap-
 ply themselves to the Suppressing of Profane-
 ness and Vice; he was always present at their
 Meetings, laid their Design truly to Heart,
 and Thought much of it; he contributed li-
 berally towards its necessary Charge, and con-

*Is a great
 Promoter
 of the Re-
 ligious So-
 cieties.*

stantly pray'd for their Success. And all who wish well to them, or their Cause, are Sensible, how Useful a Friend they have lost, by Mr. Bonnell's Death; tho' he, no doubt, enjoys the Reward of his Indefatigable Zeal, in so Glorious an Undertaking.

Agreeable to his Zeal for the Religious Societies, and all Publick Undertakings which might serve the Interests of Piety, were his Private Endeavours to promote it in All he convers'd with; but he chiefly apply'd himself to Young People, and took a particular pleasure, in Forming their tender Minds to the Love of God and Religion; he catch'd at all Occasions of suggesting good Thoughts to them; and Encourag'd, Directed, and even Reprov'd them, with such Tenderness, Concern, and Address; as *first* to gain upon their Affections himself; and *then*, so to improve the Power he had with them, as to make them in love with their Duty, to excite strong Desires after Holiness in their Hearts, and to arm them with firm Resolutions of adhering to it.

*A great
Promoter
of Religi-
ous Conver-
sation.*

And as he Industriously embrac'd all Opportunities of gaining Profelytes to Piety, so he study'd to make Religion the Subject of his constant Conversation; and talk'd of nothing else with pleasure. He had a peculiar Art of engaging Company, upon such Subjects; and manag'd his part of such Discourse, with that Modesty and Prudence, that there appear'd nothing of Artifice or Design; nothing that aim'd at magnifying himself, or raising his own

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Character: But when he spake of Religion, it was with a natural Easiness, with Calmness, and Humility; and never sour'd such Conversation with Uncharitable Reflections upon Others, who either Differ'd from him in Opinion, or Fell short of him in Practice.

But his Judgment of Religious Conversation, chiefly as to the manner of it, and with what Modesty and Caution he manag'd it himself, the following Letter will sufficiently shew, written to a Religious Friend upon that Subject.

'I think I cannot better Employ this Day, *St Peters's Day, 1693.* than in taking the Leisure it affords me, to Entertain my self with my Dear Fellow-servant of our Great Master: in some such Matters, as we shou'd perhaps be Talking of, if we were together: There is particularly one thing, that I have started in Discourse, which I intended, when I got Leisure, to speak of, more at large in Writing; and that was, about Outward Expressions of Piety. I confess, as to my self, I have been always Reserv'd in them; such I mean, as were easily Imitable, by Persons of any sort; as Lifting up the Hands, and Eyes; Godly Words and Expressions of Endearment, concerning God. Since I have Convers'd with You, I have spoken more of these Things, than ever I did before; but I have Comply'd with it only towards You. Now the Case, I think, is this; It is our Duty, on fit Occasions, to declare our selves publicly for God, and for the Cause of his Holy Religion, when it may be for His Glory, and the Edification of Others; and the Engageing and Riveting our selves in His Service, by

' setting the Eyes of the World upon us; and
 ' making them Witnesses against us, if we
 ' swerve or falter from our Professions. But
 ' then, this ought to be done, by some
 ' solid, Essential Expressions of true Piety;
 ' which none but those that are indeed truly
 ' Pious, can attain to; such as a Gracious
 ' Countenance, an Humble Mien, an Unaf-
 ' fected Modesty, and a Chearful and Sincere
 ' Frankness in Declaring, that we are the Ser-
 ' vants of God, and devoted to Him; or speak-
 ' ing Words, drawn from the Soul of Piety,
 ' which amount to such a Declaration as those
 ' of the Apostle, *If any Man Love not the Lord*
 ' *Jesus, let him be accursed.* But then these
 ' Words, must not be borrow'd from others,
 ' or even from Scripture it self, but origi-
 ' nally our own; for any one may speak good
 ' Sentences by rote. There are some Expres-
 ' sions, that tend not so much to shew a De-
 ' votedness to God, or Resolutions or Desires
 ' to serve him, as our Nearness to him. These
 ' are carefully to be avoided; for they tend
 ' too much to heighten a good Opinion of
 ' our selves; are apt to move Envy or Censure,
 ' and may happen in some measure to de-
 ' prive us of that Nearness; by casting a little
 ' Damp upon our Consciences, and causing God
 ' to withdraw His Favours; such are, Ac-
 ' counts of Transports and Elevations that
 ' God gives us in his Service; and very en-
 ' dearing Expressions in mentioning of God;
 ' as, my Dearest Lord, my Sweet Jesus, my
 ' Loving Father, instead of saying only God;
 ' which

‘ which I have heard some Persons use upon
‘ too ordinary Occasions, when one cou’d not
‘ well suppose, that they had a present, lively
‘ Sense, and Feeling at their Heart, of what they
‘ spoke, answerable to the height of the
‘ Words: for none can have a Sense in their
‘ Hearts, adequate to such Words as these,
‘ but it will put them into a Transport, which
‘ will either Express it self in a Flood of Tears,
‘ or in Silence; and hinder them from readily
‘ going on with other Talk. . There are other
‘ Expressions, which are the Language of our
‘ Hearts, immediately to God himself: And it
‘ is Ill to use our selves to Speak or Write
‘ these, but when our Hearts indeed go along
‘ with them, and have intercourse with
‘ God. But it is hard to suppose, when we
‘ use them too frequently, our Hearts can al-
‘ ways go along with them; And this gives
‘ Matter of Offence to Good People, and is a
‘ Prejudice to our selves: For if we use to
‘ speak such Words, as ought to be spoke
‘ only to God himself, without speaking them
‘ indeed to Him with our Hearts, it will cer-
‘ tainly Indispose our Hearts, to speak to Him
‘ in those Words when we wou’d. Because
‘ we shall get a way of speaking such Things
‘ by rote, and not be able to discern, when
‘ indeed we Speak to God, and when we
‘ don’t.

‘ My Conversing with you, has put me up-
‘ on Speaking and Writing more things of this
‘ sort, then I did before; except in my Clo-
‘ set, or in my Private Papers; in which I seldom

' allow'd my self to use any Expression, but
 ' what proceeded immediately from my Heart;
 ' or to say, *my God*, instead of *God*; unless my
 ' Heart boil'd with a Fulness to Express it
 ' self in those Terms; so that I trust, those
 ' Papers are the Transcript of my Heart. But
 ' I can't say so, of all I have Writ to you:
 ' Indeed I can't tax my self with any thing in
 ' particular, to the contrary; but having Writ
 ' so much, I have a fear upon me, that some-
 ' thing may have been said rather to the Oc-
 ' casion, than from the present Sense or Feel-
 ' ing of my Mind. Tho' I do not Censure you
 ' for this Language, believing it to proceed
 ' from your Zeal, and the lively Sense you have
 ' of God; yet this Caution against it, will
 ' not be amiss in the Course of your Life.

It were easie to add other Instances of Mr.
Bonnell's Piety, and to enlarge upon these:
 But I must proceed to consider him with re-
 spect to the Duties we owe to our selves,
 and our Neighbour; as well as those we
 owe to God.

*How he per-
 form'd the
 Duties we
 owe to our
 selves.*

As to the Duties we owe to our selves,
 I have shew'd how he Discharg'd some of them,
 by what I have said of his Humility and Meek-
 ness, Mortification and Self-denial. These
 being Duties, which in many Instances of Acti-
 on, have an Immediate Reference to our selves;
 as in others, they have to God and our Neigh-
 bour. But the general Duty which we are to
 perform to our selves, and which compre-
 hends all others under it, is a due Regulation
 and Government of our Passions, and Affec-
 ons;

ons; and none cou'd keep a stricter watch over these than Mr. *Bonnell* did: He consider'd Humane Nature with great Application, and particularly how our Passions Act within us, what Feeds and Inflames them; and how they are to be Check'd and Subdu'd, made Governable and Calm. To this Purpose he speaks in one place.

' Passions of the Mind, are like a Running
' Gout; It is the same Morbific Matter that shows
' it self, sometimes in the Knee, then in the
' Elbow; That causes Giddiness in the Head,
' Sickness in the Stomach, and Colicks in the
' Bowels: It is the same Morbific matter in
' the Soul, (Irregular Passions and Unmortify'd
' Affections) that shews it self, sometimes in
' Love, sometimes in Aversion; then in Envy,
' then in Ambition; sometimes it is Love of
' Esteem, sometimes of Beauty, sometimes of
' Riches and Grandure, and abundance of like
' Variety. Seldom above one of these is Pre-
' dominant at a Time, and then the Party is
' free from others; and all commonly is, as
' the bodily Temper varies. These come and
' go by Fits unaccountably; but while the Root
' of the Matter Lives in our Hearts, we are
' still under the Power of the Disease; which
' we nourish by things that are Pleasing; as
' we do the Gout, or Scurvy, by Meats that
' please our Palate. We seldom contract or
' encrease these Distempers, by eating of Rhu-
' barb or Aloes; but by high Sauces and de-
' licious Meats. We indulge our *pleasing* Pas-
' sions, and they bring us under the smart of
' the

' the more painful Ones. *Cease to Desire,* (says
 ' *Seneca*) and you will cease to fear. Who shall
 ' deliver us from the Body of this Death? Thy
 ' Cross, O blessed Saviour, is a sufficient Re-
 ' medy to all: For who can allow themselves
 ' to Love, or be overmuch Pleas'd with
 ' their Fellow-Creatures, who stand under the
 ' Shadow of this direful Tree? Had not the
 ' Blessed Virgin, and the belov'd Disciple,
 ' something else to think of, while they stood
 ' there, than gratifying their Minds in world-
 ' ly Amours? But we are not always to stand
 ' there; it is not requir'd of us. Yes, while we
 ' are in this World, in which our Lord Suf-
 ' fer'd, we are always to be there, more or
 ' less; because we are always to be free from
 ' the Slavery of those Affections, from which
 ' he Dy'd to set us free: And to be most there,
 ' when we find our selves in most danger of
 ' being pleas'd. For if we keep our selves
 ' from being pleas'd, God hath commanded
 ' Nature, to keep us from being displeas'd.
 ' If we mortify, for his sake, those Affections
 ' which are pleasing to us, he will certainly de-
 ' liver us from those, that only bring Tor-
 ' ment. And they that are Christ's, have Cru-
 ' cifi'd the Flesh, with its Affections and Lusts.

There are many other Meditations among
 his Writings, of the Nature and Power of
 our Passions, and the Methods of Governing
 them; which shew, that he kept so severe an
 Eye over them, that he not only Conquer'd
 his greater Corruptions, but pursued his lesser
 Failings with a most active Zeal; and being

never

never satisfy'd with his present Attainments in Religion, went on continually, from one degree of Piety to another, till all ended at last in Glory.

The Consequence of his Victory over his Passions and Desires, his Humility and Meekness, and Deadness to the World, was a thorough Contentment of Mind, with his Fortune and Estate. The Sin of Covetousness, *Free from the Sin of Covetousness.* he was entirely free from, and what he knew but in Notion; as I might easily prove from many of his Meditations against; it of which I shall Insert only one, which is as follows.

' Take heed and beware of Covetousness: Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God. Bread, the Staff of Life, will not Sustain a Man without God's Blessing; much less will Riches, which make themselves Wings and fly away. Take heed, my Soul, of saying, this Gain, or that Sum will furnish thee with a Competency, or Subsistence. This is too like the foolish Householder's Calculation, Soul, Thou hast Goods laid up for many Years. Consider, that Riches avail nothing in themselves, to procure the end Men hope for by them; being so easily Lost or Blasted, and that without a Stock of these, God can make sufficient Provision for thee from Day to Day: This Thought will keep thee from being too Intent on Worldly Advantages, and make thee more Indifferent to Gain, and by Consequence, more dispos'd to Charity.

' Take

‘ Take heed of thinking to lay in for a
 ‘ Siege against Providence, and to Fence thy
 ‘ self against him by abundance of out-
 ‘ ward Provision: Rather throw down thy
 ‘ Walls, and cast thy self naked on his Mer-
 ‘ cy; and he will be thy more sure Defence;
 ‘ he will be to thee instead of Walls and Bul-
 ‘ warks.

‘ Observe thy good Humours, take thy self
 ‘ in the Fits of Charity. Art thou dispos’d
 ‘ at any time to give largely? Do it out of
 ‘ hand, least the Grace of God withdraws, and
 ‘ thou growest Cool in thy good Purposes.
 ‘ No Man ever repented of his Charity, tho’
 ‘ it might seem to have been in Excess. Be
 ‘ it never so Large, assure thy self thou wilt
 ‘ Rejoice in having done it; even at a time,
 ‘ when thou hast not Heart, or Grace enough
 ‘ to do it, were it then to do.

‘ And why shoud’st thou desire Possessions
 ‘ in this World? Sometimes thou art able to
 ‘ slight them, and sometimes thou forgettest
 ‘ thy self, and thinkest them fine things. Why
 ‘ shou’dst thou have Footing here? Look
 ‘ up to Heaven, see if that Abode (to which
 ‘ thou hast Title as to an Inheritance, when
 ‘ for God’s sake thou dost despise this Earth)
 ‘ be not more Glorious than the most Mag-
 ‘ nificent Earthly Structure. God hath not
 ‘ thought fit thou shou’dst be Born to these;
 ‘ why then shou’dst thou fix thy Heart upon
 ‘ them? God has made thee loose to the
 ‘ World. Keep thy self so, and think His Pro-
 ‘ vidence

'vidence a better Provision, than any Fund
'of Riches thou canst heap up or save.

'And then for Posterity, remember that not-
'withstanding *Abraham's* Numerous Progeny,
'*They are not all Israel, which are (Born)*
'*of Israel; neither because they are the the Seed*
'*of Abraham, are they all Children:* But they
'are the true Children of *Abraham*, who fol-
'low his Faith; and such, even out of Stones
'were rais'd up to him. So that 'tis no mat-
'ter for a Worldly Succession: we live by
'Faith, not by Sense: We speak the Language,
'and have regard to the State of the other
'World. Lift up then, my Soul, thine Eyes,
'to the Everlasting Hills; Contemplate the
'State of the Spiritual World; and forget
'these Transitory Things below. Our Con-
'versation, our Citizenship is in Heaven; let
'us mind the Customs of our Country, and
'not be Conform'd to the vain Fashions of
'this World.

'And do Thou, O God, who inspirests the
'Hearts of thy Servants, with Grace to seek
'Thee; and drawest them after Thee; stay up
'my Soul upon Thy Self; keep it above the
'World; let it Converse with that Heavenly
'Country which thou hast reveal'd to it, and
'grow more and more acquainted with its
'Blessed Customs; that it may become a na-
'tural Denizon of it, by Breathing the Air,
'Speaking the Language, and having all its Fa-
'culties Influenc'd by the Spirit, and Genius
'of that Happy Seat. Let me with great Un-
'willingness, Descend to the Concerns of this
'World,

' World, least I grow Familiariz'd to it,
 ' and forget my own Country; which yet is
 ' not mine, but as Thou, my God, art pleas'd
 ' to make it so. Thou who hast Adopted me
 ' into it, art only able to keep me a Living
 ' Member of it; let not my Unworthiness make
 ' Thee Repent of the Favour Thou hast grant-
 ' ed me; perfect Thy own Mercy, and let me
 ' not Live but to Glorify Thy Clemency. And
 ' that for the sake of the Blessed King of those
 ' Heavenly Mansions; who being the Life, and
 ' Light of the whole Region, fills all the Bless-
 ' ed Inhabitants of it with Joy, and Peace,
 ' and Love, and Wonder, and never ceasing
 ' Praises; the Lamb who was Slain for us,
 ' and Purchas'd us with his Blood, the Son of
 ' Thy Love, the Lord Jesus Christ. *Amen.*

Thus did he arm himself against all Cove-
 tous Suggestions, by proper Arguments and
 Devout Prayers; and both had their due Ef-
 fect; for he was entirely satisfy'd with his
 Condition, and ever firmly rely'd upon Pro-
 vidence for his support: And not only was
 he Content with his own state, but that of
 Others also; unless of the Poor and Necessi-
 tious, whom he study'd to Comfort and Re-
 lieve. But the Sin of Envy found no room
 in his Soul; and those who knew him best
 can witness, how far he was from betraying
 any Discontent at the Prosperous Condition of
 Others; at their Encreasing in Fortune, Ho-
 nour, or Fame. For he knew, that the only
 Happy, were the Religious and the Good.

And their Graces were the Subject of his Prai-
ses; but never the Occasions of his Envy.

The Duties of Temperance and Chastity, he
discharg'd with a most Religious Severity. *His Tem-
perance and
Purity.*
He kept the opposite Vices at the greatest Di-
stance; and employ'd his Time too Usefully at
Home, to allow any of it to those Places,
which are the usual Scenes of Intemperance and
Folly. He consider'd that Abstinence was one
of the most effectual Instruments of Divine
Grace, to Restrain and Subdue our Passions
and Desires; and that it ought to be a Chri-
stian's great study and care, to Govern and
Calm, not Exasperate and Inflame them. His
Conversation was nicely Pure and Modest,
and never sully'd with an Expression, which
cou'd raise a Foolish Thought; but all was
Transacted, according to the Severest Rules
of Decency and Religion.

But that we may have a Right View of Mr.
Bonnell, I shall now consider him with Re-
spect to Others; and shew what an Example
he was, in the great Duties of Justice and
Charity, and other Social Virtues. *How he
perform'd
the Duties
we owe to
our Neigh-
bours.* For 'tis the
Property of true Religion, not only to make
us Pious towards God, Sober and Temperate
our selves, but Useful to the World. It se-
cures our Hands from Violence, and Blood;
our Tongues from Falshood and Slander; and
our Hearts from Fraud and Cruelty: It ren-
ders us Faithful in every Trust; Firm to
every Promise; Sincere in all our Professions;
Peaceable in our Stations; Charitable to the
Needy, and the most valuable Members of So-
ciety.

ciety. Without these Happy Effects of Religion, 'tis Superstitious and False, Hypocritical and Vain. But Mr *Bonnell's* Piety, when examin'd by this, or any other Test, will appear to be True, Genuine, and Sincere.

*His Justice
and Integrity.*

He was nicely Exact in every part of Justice. He had many Opportunities of Improving his Fortune, and met with Temptations, which few, but himself, wou'd have relisted. But tho' he dispatch'd all, who had Business with him, in the most obliging manner, and with great readiness; yet he never knew, what Gratuity or Reward meant; confining his Gains entirely to his Salary, and never allowing the Importunity or Gratitude of any, to force Pecuniary Acknowledgements upon him. And when at *one time*, Three Pieces of Broad Gold, and a Guinea or Two at *another*, were left upon his Table, by Persons whom he had Highly Oblig'd; he gave the Money all away, among those who had *formerly* been Officers in the *Custom-House*, and were *then* in Want; and acquainted his Friends with his Reasons for being so Scrupulous. He own'd he had done Services to many, in getting their Business Dispatch'd, which strictly deserv'd considerable Rewards; but shou'd he allow himself to take them, he did not know how far such a Practice might prove a Snare to him; might Tempt him to be Unfaithful in his Office; and Bias him from his Duty: And that therefore the surest way to be Protected from all Bribery, was to keep

'it at a Distance; and never allow himself to
'take any thing, but just what the King al-
'low'd him; least any Approaches to that Sin,
'however cover'd with Specious Pretences,
'might give an Advantage to Satan, to Be-
'tray him into it. And he told his Friends
'farther, that the reason of this Declaration
'was, that his Principle might be in some
'measure known; that so he might be better
'arm'd against Gifts, and Presents; and nei-
'ther Tempted to Accept, nor put to the
'Trouble of Denying them.

Were all who are Employ'd in Offices of
Trust, acted by these Principles; we shou'd
hear no Complaints of the Publick's being so
often Defrauded, as we are told it is: Unjust
Causes wou'd never succeed, through the Pow-
er and Interest of those, who Maintain them;
Justice flow in Regular Channels, and be
equally Dispens'd to the Poor and Rich.

And so well was Mr. *Bonnell's* Character, *Orphans*
for Justice and Integrity, Establish'd, that the *frequently*
fortunes of Orphans were frequently com- *committed*
mitted to his Management and Care: A Trust *to him.*
which he never declin'd, and always Discharg'd
with a most Conscientious Tendernefs; which
is a great Instance of his Charity, as well as
Justice. Nor was his Justice to Mens For-
tunes stricter than to their Character, and
same. He rarely touch'd so nice a Thing,
as Reputation; and did it always with a Ten-
der and Masterly Hand. But nothing like
detraction, was observ'd in his freest Con-
versation. He excus'd Mens Failings, as far

as was Reconcilable with Christian Prudence and Sincerity ; and put the best Comment upon every Action it cou'd bear : And what he cou'd not Justifie, he wou'd pass lightly over. Not but that he was above that Ridiculous Complaisance of Applauding every Person, and every Action ; how worthless soever the One or Other might be : He was Blessed with too Discerning a Genius, for such Good Natur'd Folly. Yet, on the other hand, none made greater Allowances for Humane Nature ; for the various Tempers and Educations of Men ; and he was seldom so severe on Any as Himself. His Conversation was not sour'd with Constant and Melancholy Complaints of the Impieties of the Age ; and Railing at those Freedoms of Life, which, tho' he did not Praise, yet he wou'd not condemn the Crimes, in Those who us'd them. And this is a Temper, very Excellent in it self, since it proceeds from that Charity, *which Hopeth, Believeth, and Endureth all Things* : it is the more to be valu'd, because the Want of it has been Complain'd of, in Men of very strict Lives : Some Religious Severities, perhaps, disposing Men to Melancholy, and heavy Thoughts of those who don't deny themselves every Liberty, they have a dislike to. But with Mr. Bennell, it was quite otherwise ; he rejoiced, when he cou'd Speak well of Any, and when he was forc'd to Discommend, 'twas always done with Concern and Regret.

Equal to his Justice was his Charity, which, *His Cha-
rity.*

like that of Heaven, Rejoic'd in doing Good *To Men's
Souls.*

to All. He had a true Concern for the Souls
of Men: He Contemplated, so constantly, the
amazing Love of our Saviour to Mankind,

with his Bitter Sufferings to Redeem their
Souls; that he was Acted, with some Degree
of his Infinite Love, and Burn'd with His Hea-

venly Flame. No Man in his Station, cou'd
make more Pains, to give all he Convers'd with,

for true Relish of Piety and Religion. He was
continually Dispersing Good Books among young

people, his Clerks, and Servants, and Poor
families; which he seconded with such con-

stant Instructions, upon all fitting Occasions,
deliver'd with such Kindness and Concern, as

wou'd not fail, of making great Impressions
upon many of them.

The same Divine Charity to the Souls of *To the Af-
flicted.*

Men, shew'd it self, in his great and constant
endeavours, to Direct and Comfort those, who

labour'd under Troubles and Discontents of
Mind. He had a very happy Way of Calm-

ing Uneasy Thoughts, and Quieting Disturb'd
Consciences. And in no Work did he em-

ploy himself, with greater Readiness or Suc-
cess. For some Years, his spare Hours, espe-

cially upon the Lord's Day, were very much
given to the Scrupulous and Disconsolate; with

whom, what he said, had very great Weight;
not only, because he Deliver'd himself with
great Clearness and Judgment; but also be-

cause they were always willing to be Con-
vinced and Perswaded by him, from the Opini-

nion they had of his Sincerity and Kindness for he treated Afflicted Persons with great Tenderness and Compassion. He first felt their Pains, before he attempted their Cure; and Wept with them, that with him they might afterwards Rejoice. And the same Charity often engag'd him, in Composing Quarrels and Disputes, among Relations and Friends. Most who knew him, desir'd his Assistance in those Cases, often leaving their Difference to his Determination alone: The most opposite Interests and Tempers, agreeing in this, That there cou'd be no partial Proceeding where He was Concern'd.

His Management of the Duty of Reproof.

His Management of the Duty of Reproof, another Instance of his Charity to Mens Souls. He hardly ever Omitted to Reprove, when he saw it necessary; which shews, considering how hard a Duty Reproof is, especially One of his great Modesty, That a Zeal for God, had gain'd the entire Ascendant of his Soul, and Conquer'd, even his Natural Temper. But as he seldom neglected to Reprove when 'twas fit for him to do it; so he had peculiar Happiness in the Way and Manner Reproving: He did it in such a Prudent obliging Way, as to gain more Friends by Reproofs, than many do by their Flattery. His Rebukes were always deliver'd with Address and Concern, that Force of Argument and Perswasive Eloquence; as he seldom fail'd of making the Man his Convert, but was desir'd of his Friendship and Esteem. And I have been assur'd by his Friend, particular

Great Man, who had a long and intimate Acquaintance with him; that they have wondered to see Passionate and Proud Men, endure such home and cutting Reproaches; deliver'd with such Plainness from him, without the least Return of Resentment: And that his Method of Reproving, was so particular and Uncommon, that 'tis impossible for any, who did not see it often, and the strange Effects it produc'd, to have any just Notion of it. Such Force there is in Prudent and well-manag'd Zeal; so different, both in Value and Success, from the insolent Reproofs of the Violent and Haughty; which only Expose such foolish Reformers, and Harden Sinners in their Crimes.

But his Charity was not so entirely confin'd to Mens Souls, as to neglect their Bodies; great was his Concern for both: And by his Bounty to the One, he often made way for Success, to his Charitable Endeavours on the Other. By the exactest Computation, his most intimate Friends, who were best acquainted both with his Fortune and Charity, cou'd make; he gave away the Eighth Part of his Yearly Income to the Poor. And some Years, when Objects were numerous, he sav'd Nothing at all. His Private Papers sufficiently shew, what a Christian Feeling he had of the Sufferings and Necessities of the *Poor*; and there are several Meditations in them, to move us to Compassionate and Relieve *them*. And in one Place he Prays for Charity in this manner: *Give me Faith, that will make me dare to be Charitable,*

His Charity to the Poor.

table, without Fear of Wanting my self, by what I Lend, or Give away; that will make me freely commit all my Worldly Concerns to God, and trust Him with my Fortune, my Reputation, and Life it self: That so I may see my self, His Care; and under the Conduct of his Providence, Ordering, and Over-ruling my whole Life, and every Circumstance of it.

He never heard of any in Want, but he Generously Reliev'd 'em; and frequently desir'd his Friends, to find out for him, poor House-keepers, and such as were alham'd to Beg; for such he Esteem'd the fittest Objects of his Charity. And to several, he gave yearly Pensions; that they might not only be Comforted with present Relief, but the Prospect of future Supply: And left Instructions in his Will, for the Continuance of those Pensions; and order'd a considerable Sum of Money, to be Laid out in Charity for Ever.

His Charity to Enemies.

But so Great, so Generous was Mr. Bonnell's Charity, as to extend, even to Injuries and Enemies; insomuch, that, I believe, Few ever more fully Obey'd the Command, or imitated the Example of our Lord, in *Loving his Enemies, and Praying for his Persecutors.* When he heard that any had spoken Reflectingly of him, he was hardly ever known to Resent it. And tho' Humane Nature is hardly ever more Provok'd, than by Injurious or Reproachful Words; yet so much had Grace with him got the Mastery of Nature, that the use he made of Slanders and Reflections, was, to Examine himself, *If he had never been guilty*

guilty of *Detraction* towards Others; or at least, heard them *Censur'd*, without striving to *Justifie* them: If he had, then he hop'd, what he then suffer'd, was all the *Punishment* God design'd him for it; if so, he chearfully embrac'd it.

And when immediately after the late Revolution, an Attempt was made to Deprive him of his Employment; a Gentleman having made great Interest for it; and when things were brought to that pass, that both He and his Friends look'd upon the Employment as lost: Yet he was rarely known to speak an Angry word against his Supplanter. And when Others, who were Concern'd for Mr. Bonnell, wou'd Express themselves with some Heat against that Gentleman; he commonly pleaded for him, and said every thing that cou'd be offer'd in his Favour. Those Designs indeed Miscarry'd, but Mr. Bonnell's Charity was still the same. And how little such an Attempt Discompos'd him, the following Meditation, Compos'd upon that particular Occasion, will shew.

' O my God, I have often solemnly offer'd
' up to Thee my Place; Thou now takest me
' at my Word: Ought I not to Rejoice and
' be Satisfy'd, that Thou Acceptest of Any
' thing from me? For me now to be any way
' Troubl'd or Repine at it, wou'd be a *Childish*
' Act between Man and Man; much more,
' Sinful, between a Creature and its God. I
' Bless Thee for that entire Readiness, which
' Thou hast put into me heretofore, to offer
' it up to Thee: For this gives me now the
M 4 ' greatest

'greatest Comfort, in Thy taking it from
'me.

'How happy am I, in having disengag'd my
'self from the World before this Difficulty!
'How gracious has my God been to me, in
'having led me to it by the Hand; that I
'might be light and free from all Incum-
'brances, to follow His Blessed Will, with-
'out Uneasiness! I thought to have past out
'of the World, into a nearer Attendance on
'Thy Service, with Ease, Joy, and Triumph.
'Thy Wisdom hath over-rul'd my Foolish Mea-
'sures: Thou hast thought fit, that this Change
'shou'd not be without some Hardship. But
'shou'd I think worse of it for That? Are not
'the greatest Things brought about by Con-
'flicts? To Silence all the rest, was not the
'Redemption of the World, brought about
'by the Bitter Agony of Thy Dear Son? Shall
'I be afraid to follow his steps, or think it
'less leads to a Glorious Issue, because Thou
'leadest me to it through Trouble?

And what pains he took, to Arm himself
with this Divine Charity to Enemies; and
what his Thoughts of Injuries and Resent-
ments were, the Two following Meditations
will convince us.

1690.

'O my God, I am Thy Creature; and if
'I may have Leave to say, Thou art my God.
'All is well, and I am Happy. Two Things
'I have always Dreaded, *Disgrace*, and *En-*
'*mies*; least I shou'd not be able to Bear the
'One, or Forgive the Other. How great is
'Thy Goodness to me, in Lessening the Dread

of Both! He is Happy, not who enjoys Ease, but who can bear Uneasiness. A Bishop of General Esteem and Repute, who cou'd bear being Whipt in the Publick Streets, on an Unjust Accusation, and not lose his Countenance, wou'd be the Happiest Man alive. For if such a Thing were done, we must suppose the Higher Powers to be set against him; and the Faction so Strong, that none dar'd to Pity him, or Appear for him: But tho' he were Faultless, yet all shou'd look upon him as Criminal enough, in being the Object of the Government's Displeasure. A Prophet among the *Jews* was as Venerable, as a Bishop can be among *Us*; especially such a Prophet as our Blessed Saviour, *who went about doing Good*: Of whom the People cry'd out, *never Man Spake as he did*; and who, by the Fulness of his Grace and Truth, shin'd with the Glory of the Son of God. Can we Figure a greater Ignominy than for him to be Scourg'd? We know how Reproachful that is among *us* now: But we know not how much more so, it was among *them*, since it was the Punishment of Slaves, of which we have none. He bore Scourgings and Reproaches, without Murmurs and Complaints; and his Grace can produce the same Effects in me.

As to *Enemies*; he is a great Man who can speak to them with Indifference, without Disturbance, or Change of Countenance: Not from a Court Dissimulation, but from a Consideration, that these are more Immediate Instruments,

' Instruments (perhaps than our Friends) of
 ' Good to us; and that God is nearer behind
 ' these, when we converse with them, than
 ' behind many of our Friends. God's Pre-
 ' sence is said to be, where he most manifests
 ' Himself: Now He manifests himself more
 ' certainly, in his Corrections, than in his
 ' Favours.

The other Meditation is as follows.

' How easie is it for a Child of God, that
 ' has his Portion and Inheritance in Heaven
 ' to Pray for his *Enemies*? For he saith, This
 ' Person Injures me in those things that are
 ' of no Esteem with me: He Injures me in
 ' Trifles, and Things of no Value: But even
 ' in these Trifles, he endangers the Eternal
 ' Ruine of his Soul. And shall I not Pity him
 ' for this; and beseech my God to Pity his
 ' Folly; and save him from those things which
 ' are nothing to me, but may prove Infinite-
 ' ly Prejudicial to him? *Father forgive them*
 ' *for they know not what they do*, says our Saviour
 ' our. They knew that they took away the
 ' Life of an Innocent Man: They took away
 ' his Reputation, his Comfort, and his Ease
 ' But besides that they Crucify'd the Lord of
 ' Glory, they knew not that they Ruin'd them-
 ' selves, in those things that were little Val-
 ' lu'd by him. *They think to be Reveng'd on me*
 ' *and to do me a great Injury: But Father forgive*
 ' *them, for they know not that they do*
 ' Injury to me, but all Injuries to them-
 ' selves.

I shall add only one Instance more of Mr. Bonnell's Charity, which falls in naturally after what went before; and that is, his Charity to those of Different Perswasions in Religion. He throughly Consider'd the Educations and Capacities of Men, their various ways of Thinking, and expressing their Thoughts, and judg'd it unreasonable that all Mankind shou'd be oblig'd to think and speak just as we do. Tho' no Man was firmer to the Protestant Religion Establish'd among us, and more truly Zealous to support and enlarge it; yet Force and Violence he esteem'd the unfittest Means in the World, to attain that End: And he utterly Condemn'd all Persecutions for Religion, and Violence to Mens Consciences. Thus in one Place, after considering the many Wars and Revolutions, which almost every Forty Years have happen'd in *Ireland*; he assign's this, as one Reason of these Fatal Confusions; That we are a mixt People, of different Nations and Religions, and have very little Love, or Regard for one another; and thus concludes:

His Charity to those who differed from him in Religion.

'There is no way possible, to prevent the Forty Years Periodical Revolution of Com-motions in this Country, but by making all in it, One People, and of One Religion. How shall this be? By Force? God forbid. This is a Sieve that Winnows out the Good, and Saves only the Bad; because the Good will be Destroy'd by it, and the Bad only brought over. It is a Pretty Device for Lazy Christians to make use of, to Convert the World:

' World : Such as care not to be at the Pains
 ' of good Living, or Pious Preaching ; set the
 ' Temporal Power, and Rude Soldiers on
 ' Work, to bring over People to their Folds,
 ' that they may enjoy the Glory of having
 ' greater Numbers : Or being Men altogether
 ' Worldly Minded, and of Secular Designs,
 ' they desire greater Numbers on their side,
 ' to strengthen their Worldly Interests, and
 ' secure their Cause and Party.

His Charity was so Generous and Noble,
 that it effectually Secur'd him from all nar-
 rowness of Temper, and Moroseness of Beha-
 viour, towards those who differ'd from him
 in Opinion. He us'd frequently to say, That
 most Differences among Christians, were chief-
 ly in Words ; and that their Sentiments were
 much Nearer than their Expressions : And he
 had always Instances at hand, to prove this :
 And compar'd the Quarrels of Parties among
 Christians, to Engagements that happen in
 Armies ; when they fall foul on their Friends,
 thinking that they are Enemies : But the A-
 nimosity ceases, when the Discovery is made ;
 which shall be the Happiness of Good Men in
 Heaven, whatever Heats and Mistakes may be
 among them Here. And what Charitable
 Thoughts he had of good Men, tho' of diffe-
 rent Perswasions, will appear from what fol-
 lows.

' Were the Circulation of the Blood as
 ' much Disputable in Physick, as Purgatory,
 ' Transubstantiation, and many other Things are
 ' in Divinity ; and did some Doctors build their
 ' Practice

Practice upon the Stagnation of the Blood,
and others, upon the Circulating of it:
Wou'd not each side of these, cry down the
Practice of the other, as founded upon a
mortal Error; (since both sides of a Con-
tradiction can never be true) and by conse-
quence, that they who take the wrong side,
must needs Murder the Bodies of Men? On
the contrary, we shou'd find them both upon
the Matter, equally Successful in their Pra-
ctice; because the Force of Physick depends
not so much upon Speculation, and Hypo-
theses, as Observation and Practice. In like
manner in Divinity, it is easy for Men to
give plausible Arguments for any thing, and
which they themselves will call Demon-
stration; and to assert, that the Erring side,
or the side that Differs from them, must
needs Ruine the Souls of Men. Whereas, we
find that Error has not so great an Influence
upon Peoples Lives, as they wou'd make us
believe; but that, upon the Matter, these dif-
fering Parties are equally Successful in the
Practice of Piety: (that is to say, there are
good Men of all Parties in the Christian
Church, except such as deny the very Fun-
damentals of Religion) *Church Men* and *Dis-*
senters, Arminians and *Calvinists*, have all pro-
duc'd very Pious Men; and that, because
the Regulating Mens Lives and Actions, does
not depend so much upon their Understand-
ings, as upon their Wills and Affections;
not so much on Speculation, as on Exercise
and Practice. God knows, how to Excuse
these

‘ these Errors of our Judgment, provided we
 ‘ keep a good Conscience, and take care to
 ‘ follow it.

The Divisions which prevail among Christians, he heartily Bewail’d: He saw, how much of Passion and Worldly Interest there was in them; and how Destructive they are to Piety and Charity. But then he consider’d, that Charity oblig’d him to look upon all Christians, as his Brethren; as Children of the same Father, and Members of the same Family to which he belong’d; and consequently, that he must not Hate nor Persecute any of them: That he ought to lament their Divisions, and do all that in him lay, to heal their Breaches, and cure their Animosities; but still, they had all a right to his Charity, and to his Prayers.

But Mr. *Bonnell* always expresses his own Sense in the fittest Words, and in the clearest Manner. And this being a matter of great Moment, ’tis to be hop’d, that the Judgment of one so Eminent for Piety, and Charity, will have its just Weight, with every considering Reader.

‘ Christian Religion (says he) is but One:
 ‘ The Belief of one Trinity in Unity, and the
 ‘ Redemption of the World, by the Incarnati-
 ‘ on and Passion of the Lord Jesus Christ; and
 ‘ a Life answerable to this Belief. This is the
 ‘ Ground and Substance of it. But because
 ‘ God has thought fit, for the humbling of
 ‘ Men, to leave their Minds subject to Errour,
 ‘ (the Errour of the Judgment not being
 ‘ Sin,

‘ Sin, but of the Will,) there have arisen several Differences among the Professors of this one Religion; each endeavouring what they can (as is natural to Men, fond of their own Productions) to raise the Merit of their Differences; and to pretend them to be of more Essentialness, and Weight in Religion, than indeed they are. Evil Mind-
‘ ed and Politick Men, knowing the Eagerness of Mankind in Points of Religion, whet on this Zeal to Promote their Worldly Designs. The Matter spreading, and many being engag’d in it, who have no Religion at all, cry up these Differences, as the Tests and Soul of Religion. Thus the World runs into Factions, and good Men silently Wonder, and Grieve. They are sensible, that none of all these Differences, are Religion; and that the Zeal of abetting them, is nothing else but Worldly Faction; that pious Men may abound in their own Sense, and may Differ from Others, in Matters of Judgment, (which are not inconsistent with the abovemention’d Substance of Religion,) while with Modesty, Humility, and Submission, they keep *them* to themselves. Thus all Professors of this one Religion *may* Unite, and all true Ones *do* Unite, in the Bond of Charity. But those that insist on those Differences, with such Zeal as they shou’d do on the Substance, have either no Religion, or *almost* none at all. Hence it is, we so often hear; *Of what Religion are you?* As if there were several Religions in the Christian
‘ World.

' World. In summ, the Question ought not
 ' to be, *Of what Religion?* But, *Of what Faction?*
 ' They that run their Differences high, and In-
 ' sist on Them, more than on the Substance,
 ' in which all true Christians agree; let them
 ' pretend what they will, are not *Religious*, but
 ' *Factions*; that is, have not Spiritual, but
 ' Worldly Designs to serve; Worldly Passions
 ' to gratify.

In another Place, upon the same Subject,
 he expresses himself, as follows.

' There has been no Age of the Church, in
 ' which the Devil has not found Means to
 ' bring in some Matter of Division; taking
 ' Occasion by Mens imperfect Judgments,
 ' corrupt Humours, Factionousness, Irreligious-
 ' ness, and Worldly Designs. And in every
 ' Age, the Division on foot, seems weighty,
 ' and of great Importance, however slight it
 ' be in it self. And the Reason is, because
 ' this World is interwoven with it; Worldly
 ' Profits, Advantages, and Honours, and Mens
 ' Heats and Animosities arising from thence.

' But when These are ceas'd, and after Ages
 ' come to consider the Differences in Cold
 ' Blood, and Freedom from those Secular
 ' Things, that accompany'd them in the Times
 ' when they were on foot; they can't but ad-
 ' mire at the Madness of Men; and wonder
 ' what it was, shou'd put them into such Heats,
 ' about such Trifles. The Reason plainly is,
 ' that Worldly designing Men, knowing that
 ' nothing animates Mens Zeal so much, as
 ' what relates to Religion, carry on their De-
 ' signs,

signs, under Notions of it: For Instance, if those about the Governing Part of a State, have a mind to make more room for their Friends, by excluding Others from Favour: Or, on the other Hand, if Men have Ambition to make themselves Popular, and any Difference be sow'd by the Devil (who is the sower of Tares) among the People, both these Parties shall espouse the opposite part of this Difference; and endeavour to run down their Adversaries, till the Matter run so high in the Notion of the Vulgar, as if Heaven and Damnation depended on it. Heretofore, the Church Communicated Infants, as thinking it necessary to Salvation; now it doth not: Wou'd it not be a sad Thing, that Blood shou'd be drawn in this Controversy on either side? And yet, how often is it done upon much less? How high did the *Perdestinarian* and *Arminian* Controversy run but lately? And yet, how slight does it seem now? And how very Idle, that Men shou'd fall out about what none of them understand?

And what Mr. Bonnell's Principle and Practice was, with respect to the Divisions of the Church, we may learn from what, in another place, he says upon that Argument; and which will more fully prove the Greatness of his Charity.

A wise and Good Man, whose Lot shou'd be to dwell in a Place, where the People were all Bandy'd against one another in several Factions, being Families all proceeding
N from

' from one Stock, and all Ally'd to him, wou'd
 ' make it his Business to carry himself as in-
 ' differently between them; as he cou'd; hear-
 ' tily grieving at their Breach of Friendship,
 ' and pitying their Animosities: But being all
 ' his Relations, he wou'd, wherever he came,
 ' endeavour to Sow Peace among the Differing
 ' parties; he wou'd espouse none of their In-
 ' terests, nor engage in any of their Quarrels.
 ' But if he heard that Branch of the Family,
 ' which was nearly related to him; with whom
 ' he liv'd, and who, in his Opinion, had the
 ' justest Cause and most Right on their side:
 ' If he heard that, I say, vilify'd, and unjust-
 ' ly reproach'd; he wou'd generously Inter-
 ' pose, and offer some Inoffensive Apologies,
 ' perhaps with fit Reprehensions to the Ag-
 ' gressors. The Church of Christ is one Body,
 ' but miserably broken into several Factions,
 ' Springing from different Causes, according
 ' to the different Passions or Interests of Men.
 ' A Wise and Sober Christian reckons him-
 ' self truly Ally'd to all, Pities and Grieves
 ' at their Unhappy Differences, and is very un-
 ' willing to make himself a Party in their Quar-
 ' rels, which Worldly and Ill Minded Men on
 ' each side have Rais'd, or at least Fomented.
 ' He carries himself indifferently among them
 ' and as One unconcern'd in their Childish
 ' Disputes. But if the Interest and Honour of
 ' that Church, whereof he was Born, and
 ' Lives a Member, be nearly concern'd
 ' he Interposes with the Gravity and Autho-
 ' rity of a Father: He Reprehends, and Vindi-
 ' cates

‘ dicates, as one above the Contention, and
‘ not as a Party, but a Judge.

I shall conclude this Head of his *Charity*,
with his own Description of it: And never
any Knew it better, or Practis’d it more.

‘ Oh! What is this Excellent Gift of *Charity*;
‘ without which, whosoever Liveth, is count-
‘ ed Dead before Thee; or even gives his Body
‘ in Martyrdom for Thee, gains nothing? It
‘ is even the whole Ornament of a Christian
‘ Mind; the Complex of Spiritual Graces:
‘ It is to be Meek under Injuries, and tender-
‘ ly Compassionate to the Miserable. It is to
‘ Rejoice in the Good of all Men, and have a
‘ mean Opinion of our selves, our own Abi-
‘ lities and Deserts. ’Tis to Hate no Man;
‘ to Treat none Outragiously or Bitterly. ’Tis
‘ to be more Concern’d for the Good of O-
‘ thers, than our Own Praise; never to be
‘ Transported in an undue Measure; never to
‘ be Captious, nor apt to take things a-
‘ miss; to Mourn for every thing that is Sin,
‘ and take exceeding Pleasure in the Good that
‘ any do; to be Difficult in Entertaining Bad
‘ Reports; and Forward in Believing Good;
‘ unwilling to Despair of any; and to under-
‘ value our own Pains, to procure their Be-
‘ nefit.

‘ This is to have the same Mind which was
‘ in our Blessed Saviour, and Resemble Him,
‘ as a Child Resembles his Parent. In such He
‘ is Pleas’d, is Satisfy’d, and Comforted over
‘ all the Troubles He has undergone for our
‘ sakes. These only can be pleasing to Him,

‘and thought worthy by Him to bear His
 ‘Name. Whatever other Good is done, (if
 ‘any can be, without this Temper) is never
 ‘own’d nor accepted by him. Dear Jesus,
 ‘let me think on this Lesson, till Thou hast
 ‘graciously taught it my Soul; that I may have
 ‘the Honour to be like Thee, whom I own
 ‘for the Joy of my Heart, and the Delight
 ‘and Support of my Life. Amen.

*Is a most
 Zealous and
 Faithful
 Friend.*

One, in whom the preceeding Virtues so
 eminently Shin’d, must be very well Qualify’d
 to Discharge all the Duties of *Friendship*. And
 this we may justly reckon one of Mr. Bonnell’s
 Excellencies; that he was a most Sincere,
 Faithful, and Zealous *Friend*; had all those
 Qualities, which cou’d render his *Friendship*
 desirable; Firmness and Resolution, Sincerity
 and Openness, Prudence and Candour, Gene-
 rosity and Love. He declin’d no Trouble, nor
 Hazards to serve his Friends. He Assisted, he
 Advis’d them in all their Difficulties and
 Doubts, and constantly pray’d for them. And
 he had one property of a True *Friend*, very
 rarely to be met with, (because True *Friend-
 ship* is so) which was, always to deal plainly
 with his *Friends*, and tell them what he dislik’d
 in their Conduct: But this he did not, in a
 Haughty, Imperious Way, but with the Pru-
 dent Endearments and Tenderness, as well as
 Sincerity of a *Friend*; in such a manner, as by
 his *Reproofs* to oblige them, and fix them fast
 to his *Friendship*.

He was not long in this Kingdom, before
 his *Friendship* was very much Coveted; and

still, as he became more known, it was desir'd the more. He was Intimately Acquainted with many of our Bishops; but his Chief Friends among them, were, Doctor *Dopping*, late Lord Bishop of *Meath*, and Doctor *Foley*, late Lord Bishop of *Down* and *Connor*, who made Mr. *Bonnell* One of his Executors: The Deaths of these Eminent Prelates he truly Lamented, but much more for the Church's sake, than his own. Such were likewise Doctor *Wetenhall*, the present Lord Bishop of *Kilmore* and *Ardagh*, and Doctor *King*, Lord Bishop of *Derry*: Their Lordships maintain'd a Constant and most Intimate Correspondence with him; they Consulted him in most of their Affairs, and paid a very great Deference to his Judgment; and still speak of his Virtues with a particular Pleasure.

Among the Gentry, his Friendship was Court-
ed by most who were so Happy, as to have any opportunity of doing it, and had a right Relish of Learning, or Piety: But with some, he Contracted a great Intimacy; particularly the Honourable Sir *Robert King* Baronet, who has a particular Veneration for Mr. *Bonnell's* Memory, speaks of him with the greatest Delight, and ever since his Death, has express'd Longing Desires of seeing his Life Publish'd. To whom I shall only add, *John Bulkely*, and *John Reading*, Esqs; late of the City of *Dublin*; who, as with Mr. *Bonnell*, they were comely in their Lives, so in their Deaths, they were very little Divided; it having pleas'd God to take them both to himself, in a short time af-

ter Mr. *Bonnell*: So that, in less than Three Months, the City of *Dublin* was Depriv'd of Three Gentlemen, who were Eminent Patterns of Piety and Goodness.

Many of the Physicians of *Dublin* were likewise Mr. *Bonnell*'s Friends; and his Acquaintance was Desir'd, and Friendship Courted by the most Considerable of the Clergy, for Piety and Learning; several of whom, advis'd with him in their Difficulties and Doubts, particularly where any Man's Conscience was concern'd, and always pay'd a great Regard to his Judgment.

And indeed so well was the Character of his Excellencies confirm'd among us, so generally was he Known, Esteem'd, and Lov'd in *Ireland*; so Inoffensive was his Life, so free from Censure, or Blame; that I believe no Private Man was ever more Lamented. All Professions join'd in Testifying their Concern at his Death. It was look'd upon as a general Loss; and many who had never Personally known him, Bewail'd it.

His Behaviour to his several Relations.

Parents.

If we Consider Mr. *Bonnell* with respect to his several *Relations*, we shall find him an excellent Pattern in every Duty arising from them. As he had been blessed with Religious Parents, so he ever acknowledg'd his Obligations to their Pious Care. They began betimes to form his Mind to Religion: And as their Endeavours were so Bless'd from Above, that they made him a sincere Servant of God; so of Consequence, a Dutiful Son to themselves.

selfes. Thus in one place he speaks of his Parents, some Years before his Marriage.

'My Chiefest Benefactress on Earth, is my Mother; She hath brought me to Heaven: And Blessed be the Memory of my Father, which hath Influenc'd my Life. I have no Children to Bequeath these Blessings to, let them Descend upon all the Faithful Children of Abraham; and diffuse themselves the more, for not being confin'd to a single Line, till after many Descents, they shall come at last, to meet themselves at the great Day of Jubilee. O all ye that Love God, this is my Legacy by The Blessing Descended on me from my Father and Mother, I leave among you.

If we consider Mr. Bonnell either as a Son of the Church, or a Subject of the State; he had all those Qualities, which, were the Universal, wou'd render our Church and Country Flourishing and Happy. He pursu'd no Private Designs, had no Ambition to Gratifie; fell in with none of our Parties, and was not only free from Faction, but all Suspicion of it. He offer'd up his daily Prayers, for all our Governours, both Spiritual and Temporal; and was very rarely known to condemn their Actions, or censure their very Faults. And in all Cases of Difficulty and Doubt, with Relation to Government, he still Begg'd Direction from Above, That his Mind might be Inlighten'd, and his Conscience guided by the Divine Spirit; and that God wou'd Instruct him, and all his true Servants, to Judge Righteous Judgment.

Wife.

If we consider him as a Husband, no Man ever express'd more Tenderness and real Love. He ever found some New Way to show his Kindness, some Peculiar Methods of Obliging. In every Illness of his Wife's, he sensibly suffer'd with her; and whenever, in his Sickness, she gave him any Assistance, he always made Fresh and Kind Acknowledgments of her Care. And what was more, he instructed, he Assisted her for Heaven; calling daily upon her, to join in Prayers and Praises to God with him.

Servants.

His Servants he treated with the same Civility, as if they had serv'd Him out of Good Will, and not for Maintenance and Reward. And when they were Sick, He behav'd himself to them, rather as a Father, than a Master; omitting no Expence, nor Care, which were necessary for their Recovery. And not only providing for their Bodies, both in Health and Sickness, but being a Faithful Instructor and Monitor to their Souls. And those who had been his Parents Servants, or Attended him in his Childhood, and at School; were ever after the Objects of his Charitable Kindness. He supported them when in Want, and took Care of their Children, when they cou'd do nothing for them.

In a word, all his Friends and Relations, all who desired, or any way needed his Help, He study'd to Assist and Relieve; Treating them with the most Obliging Civility; Comforting them, when in Affliction or Trouble; Reproving them, when in Sin; and Supply-

ing them, when in Want: And all this without any other View or Design, than the Conscientious Discharge of His own Duty; and that by all the Services He was able to do them, He might engage them in the Service of His Great Master, and make them His Fellow Candidates for Heaven.

I have thus given a *Faithful*, tho' *Imperfect* Representation of Mr. Bonnell's Virtues; and am perswaded, that the Picture bears some Resemblance to its Original, whatever its particular Defects may be; which are the Fewer; that so much of it is the Work of His own Masterly Hand. And no doubt the Whole will sufficiently Convince us, That His Piety and Goodness were of a Strain very rarely to be met with; and that the More we make Him our Rule and Pattern, both in Religious and Civil Life, the Nearer we shall come to Perfection.

And now to give His Character in Short.

Mr. Bonnell, like another *Samuel*, seems to have been Consecrated to God from the Womb; and to have had His First Dawnings of Reason Inlightened by Grace. He made Early and Quick Improvements in Knowledge and Learning; Greater in Religion and Piety. He began his Journey to Heaven in the Morning of Life, and remembered His Creator in the Days of His very Childhood. He had Noble and Generous Thoughts of God, join'd with the Humblest, Lowest Thoughts of Himself; and a most Inflam'd Love to our Blessed Saviour. And by these Principles, were his Life and Actions Influenc'd

His Character.

Influenc'd and Govern'd: For in God, He placed his Confidence and Trust; to God, He Relign'd Himself, His Concerns, and very Desires. With the Lowest Humility He Submitted to His Will, and with Unparallel'd Patience Bore His Corrections. In Silence he underwent Pain and Anguish, or, if he Spoke, 'twas all Prayers and Praises. His Devotions had their daily Returns with the Sun; nor was It more constant in Its Course, than *They*. Prayer was the Entertainment of His Health, and Support of his Sickness; His greatest Delight and Joy. He saw clearly through the Vanity of Life, and wisely consider'd how Short-liv'd and Unsatisfying all its Pleasures are; and therefore propos'd to himself a nobler End; and by an Active Faith, look'd beyond the Grave. There he saw Joys which can never fail; upon which he entirely fix'd his Heart, and all the bent of his Desires; and continu'd constant at every Duty, which might help him forward towards the Happy Mansions of Eternal Pleasures.

In his Conversation there was an Easie Cheerfulness, mix'd with a Religious Gravity, something that *commanded* and *pleas'd* at once. And in all his Actions, in his Mien and Behaviour, there appear'd an Humble Modesty; a Natural Openness, and Sincerity: Nothing that was Dark or Designing, Assuming or Vain, Positive or Morose; but all Plainness, Gentleness, Meekness. He labour'd with great Application, to bring his Passions to a ready Submission to the Dictates of Grace and Reason; and

and by the Happy Methods he us'd, gain'd a mighty Conquest over them. He fix'd them upon proper Objects, and kept them within narrow bounds: Or if he ever allow'd them greater Liberty, it was when, warm'd by an Active Zeal, he endeavour'd the Advancement of Piety, and the Suppression of Vice.

With respect to the other Duties of the Christian Life, his Justice was Unshaken; his Integrity, Unsuspected. *Interest* lost all Power, where *Duty* was concern'd; and Assaulted him, only as the Sea does a Rock, which stands firm and unmov'd, and breaks its Waves in Pieces. His Hands were never Sully'd with Disputable Gain, nor his Heart Infected with any kind of Fraud. Slander and Detraction bore no part in his Conversation; and he put the best Constructions upon Actions, they were capable of bearing.

He had a true Christian concern for the Souls and Bodies of Men; and did all that in him lay, to supply the wants of both. He was *Zealous* for the Church, whereof he was a Member; yet Charitable to those who differ'd from Him: And his very Enemies shar'd in his Love, his Compassion, and his Prayers. It was his daily Study to be Useful to the World, and do Good to Mankind; and he never Rejoic'd more, than when Providence gave him an Opportunity of Comforting any in Distress, or Relieving any in Want.

As to his Relations, there cou'd not be a more Dutiful, Obliging Son, a more Tender and

and Indulgent Husband, a more Faithful and Zealous Friend; making his Friends Concerns, in the kindest manner, his own; sharing in their Sorrows and Joys, and Declining no Pains to do them Good, in their Fortunes, their Characters, and Souls. Our Governours cou'd not desire a better Subject, nor our Church a better Member; submitting to her Authority, waiting upon Her Service, and reverencing Her Laws, and Adorning all, by a *Heavenly Example*.

And tho' he always Study'd to be little known, yet such Excellencies cou'd not be hid; he was known and justly Valu'd; he was Honour'd by the Bad, and Belov'd by the Good of every Perswasion. He was Regarded by the Great, and Consulted by the Wise. A general Love attended him in his Life; and as general Sorrow waited on him to his Grave.

And now, from the Preceeding Account of Mr. *Bonnell's* Life and Character; I leave it to all Competent Judges to Determine, If he was not a truly *Great Man*; according to all just Notions of *Greatness*, which can never be separated from Piety and Goodness? And whether many, who are reckon'd Heroes in the Records of Time, don't fall short of Him, in many Instances of Substantial Virtue. For wherein did their Greatness principally consist, but in raising a Dust, and making a Noise in the World? In Commanding Armies, and Laying Countries Wast? In Committing Acts of Violence and Cruelty, and do-

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ing much Mischief to Mankind? Whereas, His Principles led Him on, to make All Re-joice, but None Mourn; to do Men Good in all their Valuable Concerns, in their Fortunes, their Bodies, but chiefly in their Souls. He Study'd to Transcribe in his Life, all the Imi-table Perfections of God; and to be truly *Great*, by Resembling, as much as possible, that Infinite Fountain of Greatness and Goodness.

And from the same Account of Mr. Bonnell's Piety, and the several Instances given of his Virtues; we may see How Glorious Christianity appears, when it duly Influences our Lives, and Governs our Actions: When it smooths our Native Roughness, and softens us into Love and Good Nature; Humility and Meekness; Gentleness and Charity: When it Enlightens the Head with exalted Thoughts of God, and Warms the Heart with His Love and Fear: When it opens our Mouths in Prayers and Praises, our Hands to the Poor, and our Doors to Strangers: When it Plants a firm Faith in the Soul, which is fruitful in producing all Graces and Virtues there: When it Arms us with steady Justice and Truth, unshaken Constancy, and invincible Patience: When it exalts us above the World, gives us just Sentiments of its Vanity, and strong Desires, after unseen Delights: When it Enlarges our Prospect beyond the Grave, and presents the Spiritual World to our View, and fills us with enlivening Hopes of being for ever Happy there: When these Hopes so powerfully Act upon our

The LIFE of

our Souls, that we can be unconcern'd Spectators of Humane Greatness, and desire Silently and Calmly to pass thro' this World: In a word, when Christianity makes us Live, Converse and Act here, as this great Example of Piety before us, did: It is then, that it Shines with an irresistible Beauty; and Ravishes all, who attentively behold it, with its Charms.

May we not likewise Learn, from what has been said, of Mr. Bonnell's strict Life, and constant Discharge of every Religious Duty; that Religion is no impossible Work, when we in earnest set about it: And that the Difficulties of Piety, and Pressures of Temporal Affairs, are no Reasonable Excuse, for Neglecting the Duties of it. For here we have an Instance of One, who Reconcil'd a Life of Religion and Business together: Who Omitted no Office of Civil Life, nor Act of Devotion: Who Liv'd in the midst of Temporal Affairs; yet *had his Conversation in Heaven*. Here we may see, what Mistaken Notions they have, who think a Wilderness, or a Cell, the only Scenes of true Devotion: For what is that, but *putting our Candle under a Bushel*, and not letting it Shine before Men? Whereas, Mr. Bonnell, like Enoch, walked with God, amidst the Throng of Daily Business, the Private Cares of a Family, and the Conscientious Discharge of a weighty Employment. Let this then Silence our Complaints of Religion, and turn them all against ourselves; and make us own, that we want not

Time

Time to Serve God, but Zeal; and that we have not too much Business, but too little Grace.

And is it not for the Honour of the Reformed Religion, that it can give such an Instance (and blessed be God, that many Others can be given likewise;) of all that Strict, Severe Piety, which the Romanists pretend to, as only to be found in their Religious Houses? Sure I am, that were the Lives of their most Celebrated Saints, Compar'd with this Gentleman's Character, (if they can be call'd Lives, which are so full of Fable,) a manifest Difference wou'd soon appear. Here, all that Strictness in Reality, to which many of them were only Pretenders: But withall, a Piety, that was Rational and Sober; Prudent and Intelligible; Meek and Charitable; Useful to the World, and Charming in it self: A Piety, that was not Clouded with Melancholy; nor Disturb'd with Superstition, Enthusiasm, and other Foolish Passions: A Piety, that was not Supercilious and Proud; Cruel and Designing: But was Temper'd with the Meekness and Lowliness of Christ; and that Love and Joy; Peace, Long-Suffering, Goodness and Faith, which are the Genuine Fruits of the Spirit of God.

Must it not also be Matter of great Joy, to the Church of England; to see all its Principles and Laws, so truly Transcrib'd in the Life of One of its Excellent Sons? Here is all that Generous Piety, that unbounded Charity and Love, which are so Remarkable in

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our Church. Here is *Religion* in its Native Beauty, and most charming Dress; as it bears the greatest Resemblance to its Divine Founder; and has most of God, and Christ, and Heaven in it. And would we behold, a Church of *England* Man; who has all the Accomplishments *She* can give Him; who has fully Imbib'd her Doctrine, and gives himself up to the Conduct of Her Laws; who Joyns daily in her Devotions, and Receives the Holy Sacrament from Her Hands; who partakes of Her Extensive Charity, and is Acted by her Primitive Spirit; who Honours Her Laws, and Lives up to Her Precepts: Consider Mr. *Bonnell* well, and it is *He*. This Church he Honour'd, and Lov'd; and her Misfortunes he Bewail'd: He saw Her Constitution, Primitive and Apostolical; Her Doctrine, Pure; Her Service, Rational and Heavenly: But Lamented that so many, who call themselves by Her Name, shou'd bring so much Scandal upon Her, by their Immoral Lives. But what he cou'd not Amend in Others, he studied to Prevent in himself: And effectually shew'd to all who knew him, how Glorious our Church wou'd be, did all who own Her Authority, come up to Her Principles in their Lives.

And now at last, to come to a Conclusion, I wou'd desire every One, who considers the Life of this Excellent Man, to Ask themselves this Serious Question: Whether, all Things duly weigh'd, This World and the Next; the Shortness of Life, and the Eternity that is to Follow: They wou'd not rather Live
and

and Die like Mr. *Bonnell*; Enjoy the Present Pleasures of his Virtues; and be Intitl'd to their Exceeding Great Reward: Than Act one of the most Busie Parts of Humane Life; than Possess whatever the most boundless Ambition can crave; than make the greatest Noise and Figure in the World? For what is this Short Life, and all its poor Concerns? It appears, and is gone: Flies like a Shadow, and Vanishes as a Dream. Who then, that's truly Wise, wou'd Lose the Substantial Joys of a Good Conscience; that Peace, those Comforts which Religion gives; and chiefly, those enlivening Hopes of Immortality and Glory, which are the happy Consequents of Piety: To Glitter a while in the World, be the Subject of Talk, and Gaz'd at by the Multitude; to strike our Fellow-Creatures with Terrour, and Gratify our Pride, and Vain-Glory? How quickly does a *Death-Bed* cure us of these Follies? give us a new Taste and Relish of Things; take off the thick Scales which stick to our Eyes, and the false Colours of Worldly Glory; till it appears in its Native Little-ness and Deformity, and at last Vanishes into Nothing? Then shall we be Convinc'd, O why are we not before!) that there's no Wisdom like Securing our Eternal Interest; nor Madness, like Losing our Souls, tho' we get the whole World in Exchange.

But such a Life as Mr. *Bonnell's* was, brings every Day new Delights to the Soul: The Pleasures it gives, Encrease with Time, Improve upon Enjoyment, and leave no Ungrateful

O

grateful Relish upon the Mind. A Soul, so Resign'd to God, is Calm amidst all the Storms of Fortune, and Disorders of the World; is not afraid of Men, nor Disturb'd at Evil Tydings; but goes quietly through a World of Noise and Vanity, knowing, that it is under the Care of Infinite Power and Wisdom; and still has Heaven in its View: Heaven! that end of all Labours! and Sanctuary from Trouble and Sin! that Eternal Retreat from Grief, from Misery, and Pain! The Residence of God, and Angels, and Happy Spirits! A Soul firmly Fix'd upon Heaven and Heavenly Things, Pities the Vain Designs and restless Pursuits of Mankind; and Wonders that so much Time and Labour, should be thrown away upon what can never Profit and very imperfectly Please; which well employ'd, might secure present Tranquillity and Peace, with a happy Reversion of Endless Joy and Glory. Such a happy Soul Knows and Considers, that Most of these Restless and Aspiring Mortals, shall be Snatch'd away, in the midst of their Projects and Hopes; and then, full of Anguish and Vain Remorse shall sadly wish, that they had minded the World less, and the other more.

If then the Case be really so; If Religion be our only Happiness, and Piety our truest Wisdom: The Life we should make of this great Example of all these, is; to bewail the Imperfections of our Graces, the Coldness of our Devotions, and the many Defects of all our Religious Performances

when

when Compar'd with his Exalted Piety, his Deep Humility, his Flaming Zeal and Love. This Consideration shou'd check our Touring Thoughts; and keep us from Over-rating our own Worth, which falls so vastly short of his, who yet was as Low in his own Esteem, as he was High in that of Others. But chiefly, his Example shou'd inflame our Zeal, and set every Faculty in Motion; shou'd make us Earnest in our Prayers for his Graces, and in our Endeavours to Imitate his Virtues; that we may at last Share in his Reward.

And since Angels Rejoice at the Conversion of Sinners; and since Mr. Bonnell's Zeal for Souls, was so great in his Imperfect State; and no doubt is now Refin'd into a Seraphick Flame: We cannot but hope, that if either his Writings, or his Life, be Instrumental in Turning One Sinner from his Evil Ways; or Confirming Any in their Good Purposes and Actions; it will add to his Joy, and Improve his Glory in Heaven.

And we need not Question, but we shall partake in his Happiness; and join for ever with him in that Work of Praise, which was his most Delightful Exercise Below, and is a great part of his Reward Above; If with his Diligence and Care, we Watch over our Hearts, our Tongues and Steps: If with the Fervours and Humility of his Soul, we pray for Grace and Strength from God to Walk in the Divine Laws and Commandments; and particularly, to be kept (as he in one Place expresses it) from Speaking a Vain or Proud Thing,

Thing, doing an Unjust Thing, or thinking an
Impure Thing.

In short, if, like him, we would be Happy; like him, we must be Wise; Not according to the mistaken Wisdom of this World, which is Foolishness with God: But that Wisdom which is from Above; which Descends from the Father of Lights, and God of all Grace. And St. James's Description of that Wisdom, gives us Mr. Bonnell's Character in very few Words: For he was Pure and Peaceable; Gentle, and Easie to be Entreated; full of Mercy and Good Fruits; without Partiality, and without Hypocrisie, Jam. 3. 17.

T H E E N D.

And we need not Question, but we shall partake in his Happiness; and join for ever with him in that Work of Praise, which was his most Delightful Exercise below; and is a great part of his Reward Above; It with his Diligence and Care, we Watch over our Hearts, our Tongues and steps: It with the Fervours and Humility of his Soul, we pray for Grace and Strength from God to Walk in the Divine Laws and Commandments; and particularly to be kept as he in one place expresses it) from speaking a vain or proud Thing.

Of the Intermediate State of
Blessed Souls.

A
SERMON

Preached at the

FUNERAL

O F

James Bonnell Esq;

I N

St. John's Church, Dublin,

April 29. 1699.

B Y

EDWARD Lord BISHOP

O F

Killmore and Ardagh.

L O N D O N,

Printed and Sold by J. Downing in Bartho-
lomew-Close near Smithfield, 1703.

Of the Intermediate State of
Souls.

SERMON

Preached at the

FUNERAL

James Bonnell Esq;

IN

St. John's Church, Dublin,

April 29. 1793.

B. Y.

EDWARD Lord BISHOP

O F

Kilmore and Ardagh.

L O N D O N

Printed and sold by J. Dowling in Bartholomew-Close near St. Dunstons, 1793.

A N

ADVERTISEMENT

TOUCHING THIS

Sermon *and its Subject.*

THE following Sermon was Drawn up and Preach'd in much Haste; My Dear Friend's Death being a great Surprise to Me, who was then but just come up from my Home, into the City, and very Full of Business, which had been as Unexpected as it was of Concernment to Me. From such Haste and Discomposure it necessarily came to pass, that I cou'd neither do the numerous Congregation I was to Preach to, that Service; nor the Deceased, that Justice, which I willingly would have done to Both. But having endeavoured what I could, in those Circumstances, and finding My Poor Performance accepted: I could not deny a Copy of it (such as it was) to the importunity of Some, whose Grief and Weakness suffer'd Them not to be Hearers: Nor do I think it Reasonable now, at the Instance of the same Persons, to withstand the Publication of it; which is but a Poor Duty to the Memory of One, whom I Lov'd so Highly, and Knew so Well.

I am heartily glad to see a more perfect Delineation of this great Example, from the Hand

An Advertisement, &c.

of One, who had more Time, and better Informations, than could then be obtain'd by Me. And however some may think, That both the Author of the foregoing Life, and My Self, have set our Deceased Friend's Character above what there was real ground for; I must take the Liberty Sincerely to Protest, That, I think, We have both hitherto come short of his Intrinsic Worth.

Had I not had a very High Sense thereof, I shou'd not have chosen the Text I have made use of, for the Discourse at his Funeral: My First Subject would not have Answered My Second: But I truly believed, that if ever Soul on Earth, felt it self United to that Glorious Company of the Spirits of Just Men made perfect above, His Soul did. I had had for several Years (as often as We cou'd meet,) most Intimate Conversation with Him; and when We were Distant from one another, no less constant Correspondence by Letters: And I must profess, I have often been Warm'd, and almost Transported, even by his Letters, as well as his Discourse: Nor have I, amongst the Many Acquaintances I have had, met with Any of so Devout and Heavenly a Spirit; One Person only excepted, who, I hope, is yet in the Land of the Living; and, I pray God, he long may be so.

I can scarce think there is any Serious, unprejudiced Person, that, but in a Tolerable Degree, knew Mr Bonnell, who must not say, if he be true to his own sense of things, That His Conversation was in Heaven, in every (even the strictest) Sense of the Phrase. He was truly a Citizen of the New Jerusalem. His Temper,

His

His Discourse, (than which commonly there is nothing more shews the Abundance of the Heart) His whole Life, and all His Actions; His way of Conversing in the World, and, in a sort, His very Meen, bespoke Him such. A sweet and unaffected Contempt of this World appear'd in all His Behaviour. As far as I have been able to See or Learn, in all the Opportunities He had to Enrich Himself, (which were not a few,) Money neither stuck to His Fingers, nor His Heart. He liv'd in the Midst of much Business, (and the greatest Part of it very Troublesome) with a Mind full of Composedness; with Affections free from being Intangled by Earthly Concernments, or the secret Witch-Craft of Seen and Sublunary Goods.

His Soul was above the Frowns of Great Ones, as well as the Caresses of the Common Sort; Faithful to All, in what was their True Interest. His Singular Prudence and Dexterity in managing that Great and Necessary (though most Difficult and commonly Unwelcome) Office of Reproof, has been touched by the Hand I before mentioned. I could relate some happy Instances thereof, did not the Circumstances of some Survivor make it Inconvenient.

I will add thereto, the mention of only One other Holy Art, which he was as Great a Master of, as Any I have known. Let the Company wherein he was, be talking of whatsoever they happened to fall on; He wou'd, without Affectation, very Naturally, and not straining any thing said, for a Connexion, bring about the Discourse to Religious and Profitable Subjects. I have Admired His

His Facility and Godly Simplicity herein : And I cannot forbear Recommending, the Study of such Edifying Conversation, to All Serious Christians; especially to Clergy-Men; and that with more than common Care, in their Lord's-Day Table-Talk, and ordinary Visits on that Day, if they make Any.

There were many other Personal Excellencies, in which my Deceased Friend was Eminent; that I may not, and I am glad I Need not, particularly insist on, in this place. In short, I am truly of Opinion, that, in the best Age of the Church on Earth, had he lived therein, he would have passed for a Saint, and a very Exemplary Person. And I seriously Pray, that Any who seem to envy Him the Character that has been given Him, (for Some Such I am sensible there may be) may not fall Short of one Half of His Virtues.

These are (bonâ fide) the Real Sentiments of, Good Reader,

Thy True Friend and Servant

in our Lord Christ Jesus,

E. Killmore and Ardagh.

A
SERMON
 Preached at the
FUNERAL
 OF
James Bonnell, Esquire.

The Text,
*Hebrews XII. The last Words of the
 Twenty Third Verse. ——— And to the
 Spirits of Just Men made Perfect.*

THE Eloquent and Learned Author
 of this *Epistle*, (for such He was in
 an ordinary Course of Attainment,
 as well as extraordinary Inspir'd,) whether
St. Paul, or *St. Luke*, or *St. Barnabas*, or who-
 ever ; spends much of it, in comparing the Le-
 gal and Evangelical Dispensation ; that is,
 God's Method or Form of Managing the Co-
 venant under the Law, and under the Gos-
 pel :

pel: And having stated both, He, by the State of such Comparison, all along asserts and proves, the great Transcendency of the Gospel Dispensation, above that of the Law.

This He does, even in a considerable Part of the Chapter, whence I have taken these Words, making the Result of the Comparison an Argument to aggravate Mens Disobedience to the Gospel, above the Old *Jews* Disobedience to the Law.

The Point, on which the Comparison here runs, is, the Manner of the *Publication* of Each. The *Delivery* of the *Law* was *Dreadful*, or with most *Amazing* Terrors; withal threatned to be Fatal to such, who should but touch the Mountain whence it was Pronounced: All put together, the Terrors such, That *they who heard it, could not indure to hear it again.* But the *Promulgation* of the *Gospel* was *Calm*, Sweet, Charming, and every way Salutary; such, which not only Enamoured all its Hearers with what they heard, but Endeared to them, the very Places where it was Delivered; the Persons who were sent to Deliver it; and even the whole Society and Multitude of them, who were Partakers of those Blessed Tidings; making them all, however distant, one Body by Union of Hearts, mutually transported, and made the Happier by one anothers growing Happiness. This is the Sum of *Ver. 18, 19, 20.* and to the End of the 24th Verse.

Particularly, in *Ver. 18,* and so for Four Verses together, he sets forth the astonishing Manner wherein the Law was delivered: From

a Mount

a Mount that might indeed be Touch'd or Felt, (*ἁγιασμένη*) In its own Nature, it was, as any other Bodies, an Object of Feeling; but yet it burned with Fire, and was declared at that time so Holy, that it might not be Touched; for if so much as a Beast touch it (*Θίγῃ*, by actual Contact pressed it,) the Beast should be Stoned, or thrust thro' with a Dart. And to inhance the Dreadfulness of all, while the Law was about to be Delivered, and in the very Delivery of it, Blackness and Darknes, says our Author; Thundering and Lightning and a Thick Cloud, says Moses, were upon the Mount. And from thence the Sound of a Trumpet, and the Voice of Words, which they that heard, intreated that the Word should not be spoken to them any more, for they could not indure that which was Commanded. So terrifying a Scene was the Promulgation of the Law on Mount Sinai.

Then, on the other Hand, in Three Verses (*viz.* Ver. 22, 23, 24.) he Represents the Nature of our Calling under the Gospel. Ye are come unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem; to an innumerable Company of Angels; to the General Assembly and Church of the First Born, which are written in Heaven; and to God the Judge of all; and to the Spirits of Just Men made perfect; and to Jesus the Mediator of the New Covenant; and to the Blood of Sprinkling, that speaketh better things than that of Abel. All these Glorious Eminencies of the Evangelical State, above the Law, are Verified to Christian People, even in the present Mortal Life; for herein are we Initiated and

and Incorporated into the City of the Living God, which is His Church, the Spiritual Mount Sion. Herein we have the Knowledge of an unseen World, wherein, we are taught, are an Innumerable Company of Angels: And both They have more Communion with Us, and consequently We with Them, than we are aware of. Herein are we assured, that the Souls of Saints departed, are in a Paradisical State above; That the Spirits of Just Men made perfect, are one part of the Heavenly Inhabitants.

Luke XVI.
26.

But much more will all these things be verified to us, and in us, when we our selves shall have shot the great Gulf, and be Transported into that World of Blessed Spirits. And with Regard to this latter Condition, which we hope for, shall I take these Words, and conclude thence this Proposition,

It will be one Branch and Advantage of our Felicity in Heaven, that we shall there enjoy the Society of the Spirits of Just Men made perfect.

For opening and making Good hereof, there are Two Points necessary to be stated, or Two Difficulties to be resolved.

I. *What Perfection the Spirits of Just Men, while Separated from their Bodies, may be conceived to attain to.*

II. *What Happiness their Society can be there to us, their Christian Brethren, when gathered to them.*

As to the First of these, *What Perfection the Spirits of Just Men, while Separated from* the

the Body, may be conceived to attain to. This may be resolved in Three Particulars.

I. It is one Step to Perfection, that in that *Separate Estate*, the Spirits are *stript* of all the *Impediments* and *Disturbances* of their *Perfection*. Diverse of these, our Souls are here encompassed with, as long as they inhabit these Houses of Clay, which we call our Bodies. Such are,

I. *All Sinful Infirmities*. The Hearts of none of the Saints, in the *Present Estate*, are so purged, but some Remains of Corruption secretly lurk in them, or cleave to them. Possibly, some unhappy Propensities to certain Sins; some Easiness or Aptness to yeild to sundry Temptations; some Vanity or Levity of Mind: If none of these, yet, at least, something of Affection to the things that are seen; some Aversion and Loathsomeness to be turned Naked into an unknown World, and entertained with none but Invisible and Intellectual Objects. Nothing is there, in the *Separate Estate*, expected, or to come from Sense; from which, notwithstanding here we have been accustomed to take in most of our Comforts, this kind of Abstract and Stript Condition, Flesh and Blood is somewhat fearful to enter into. But from this, amongst other Infirmities, the first Step into the unseen World, delivers us. As soon as we are there, and during the *Separate Estate*, farewell all *Infirmities*, of or from *Sense*; farewell *Sense* it self, all its Organs being laid aside for that *Present Estate*.

A Second sort of Hindrances to Perfection, are *Penal Infirmities*; all such Bodily Infelicities, which befall us, as the Punishment of our Sins, Faintness, Feebleness, Decay of Spirits, Pains, Diseases, and other Indispositions, by which the Body becomes unfit and unable to hold pace with the Soul, or to serve and concur in its Actions. Oftentimes a Man cannot eat a Meal, but he is unfit for the Duties of his Common or Christian Calling.

The supplying the Necessities of Nature (— *Animam quoque praegravat. Atque Affigit humi Divina particulam auræ.*) loads the Soul, and fastens to Earth, that part of the Divine Nature: Not to mention here the Perplexities of Mens particular Affairs; our almost incredible crossing and thwarting one another; and diverse other ways preying mutually upon Time and Life, and wasting one anothers good Hours. Verily, the Impediments of Perfection, which arise from our outward Circumstances, Conditions, and both lawful and necessary Employments of Life, are almost innumerable. But of these, the Separate Estate rids us also. Yea, and of a more troublesome sort of Evils, which (however Spiritual) we may justly reckon amongst the *Penal Infirmities* of our Mortal State; namely, *Doubts* and *Fears*, both as to our present and future Condition. We see not in our selves, perhaps, that Sanctity we desire; we feel not always *that* Strength of Faith, *that* Warmth of Love, *that* Assurance of Hope, with which we remember God sometimes to have favoured

us: On the contrary, we find a great Dulness on our Spirits, which we are apt to account Hardness of Heart; and we cannot Mourn with such tenderness over our Sins, as we have done. Hereupon we *doubt* of the *Sincerity* or *Sufficiency* of our *Repentance*: We *fear* our selves to be of the Number of those Temporary Profelites, whom our Lord design'd by the *Stony Ground*, (*Matth. 13.*) such *who Believe and Rejoice* in Hope, only *for a Time*. Again, revolving in our Minds our former Falls, and the strength of our Corruptions still, we are apt to entertain such Melancholy and Desponding Thoughts in Spirituals, as were those of *David's* in another case, *I shall one Day Perish by the Hand of Saul*. These are Grounds of great Sadness, and forelets to Christian Perfection. But when once Christ shall have deliver'd us from the Burden of Corruption, we shall immediately find our selves at Ease and Rest, in a state of Safety and Security from all Dangers, and past not only Sinning, but the Fear of it. All these, and any other like molesting Anxieties, the Separate Estate sets as above.

3. The last sort of Hindrances I shall mention, are, the *Interruptions and Disturbances* the Soul Receives from the *Senses*: It can scarce be determin'd, whether our Eyes and Ears give us more Assistance towards taking in of Knowledge; than Hindrances many times in digesting those imperfect Notices they take in, and in pursuing our Notions and Contemplations: How frequently comes it to pass, that

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having

having set ourselves, I will not say to Study, but even to Pray, or to Meditate on Heavenly and Divine Things, some untoward, unseasonable Object is cast in by Sense, which turns off Thought, and diverts the Soul clearly from its purpose; stops and checks it in its Motion, and quite puts it out of its Road; and either scatters or strikes Dead all happy Cogitation and Devotion.

Now of all these and the like numberless Infelicities, Intanglements, and Incumbrances, is the Spirit divested in its Separate Estate. And being thus set free,

I I. It soon arrives at a Perfection of its rational Faculty, which immediately becomes furnish'd with the most agreeable and felicitating Habits.

I. As to the *Understanding*. It cannot be by us, in our present state, conceiv'd, what speedy and vast Progress the Soul will make in Knowledge, when it shall be thus enfranchis'd and set at liberty. Nothing in that state can hinder its discursive powers, that it should not from one Truth known, immediately infer many Others; or rather, (*uno intuitu*) behold an endless train of Consequents.

But it is to be consider'd, the Spirits of *Ju Men* cannot go out of the World possess'd of the Notice only, of One or Two single Truths. They have long been endowed with what the wise *Agar* styles, the Knowledge of the Holy. (The insight into that Body, and variety of Truths, which made them wise in *Salvation*) And from such plenteous Stock Principle

Principles, how infinite will soon be the Inferences! At least, how vastly various the Improvements, which such Minds, advanced now into the Sphere of Intelligences, will make, draw, and accumulate? And besides the stock of Knowledge they carry hence with them, what numbers of new Objects will entertain them in that World of Spirits? *The innumerable Company of Angels; the general Assembly, and Church of the First born: (Patriarchs and Prophets, Apostles, Martyrs, and Confessors)* But above these, *God, the Judge of all, and Jesus, the Mediatour of the New Covenant: Dear Jesus! Who Loved us, and Redeemed us with his Blood; (that long'd for Spectacle)* His glorious Person shall then the Eyes of our Soul behold. We shall also then know, what that Spirit is, which has dwelt in our Hearts, and Sanctifi'd us: And we shall have an intellectual Vision of the *ancient of Days*, the Eternal and Almighty Father. We shall then see clearly through all the Riddles and Mysteries of our Faith. Nay, Faith shall be no more, because Sight shall be in its room. Truly, when I deeply think on these things, it seems to me worth ones labour to Die, merely to be able to frame, but one direct and proper Conception what God is; of whose Essence here we can, for the main, only frame some negative Notions; that is, rather say what He is not, than what He is: But one Minute of Eternity (pardon the Expression) will then inform us more, than all Ages of Time have here done. *The Lumen Glorie*, which inqui-

sitive Wits have talked of, but the deepest Heads seem not to know what here to make of, will indeed soon shew us a new Universe of Wonders. Thus briefly as to the Perfection of the *Understanding*.

II. As to the *Will*: That shall then perfectly follow the Conduct of this Raised, and Heavenly, and Heavenly enlightned Judgment: That shall no longer dispute its Dictates, or in the least hang back. Indeed it will be wholly transform'd into Love; into the Love of God, and Christ, and Angels, and Saints; and amongst the last, even of the Saints too, that are on Earth. There will be no desire of any other Things, but what are enjoy'd, unless it be of a Re-union to the old Friend, its fallen Body, and the gathering together, or Compleating the number of the Faithful. The separate Spirit may perhaps, nay, must in course of Nature, earnestly desire to be clothed upon with its *House*, which is from *Heaven*: To have its late *Corruption*, put on *Incorruption*; and the whole Man intirely to be with the Lord. But even this Desire, shall be without Pain or Impatience; with the highest Submission to, and Complacency in, the Will of God, till the happy Day of Accomplishment come. There will be no Desire which will not resolve it self into Delight. And every Act of Desire, will meet with infinite Satisfaction in the sight of God. And that sight, still inflame new Desires; and thus a constant circulation of Delight, and Desire, and Satisfaction, be maintain'd, till all

be consummated at the Resurrection, and thence to Eternity. O the depth of the Riches of the Goodness, and Grace, and Glory of God! Thus briefly as to the Perfection of the Will.

Lastly, We may yet conceive of a Third Faculty, even in the Separate Soul, and that is, *Memory and Conscience*; as Conscience will then signify a lasting Sense of what we have done in the Body. Now, I say, that in the future blessed Estate, even This shall be perfected. That is, *all evil Conscience*, (all Conscience of Guilt) all Sin shall be washed away, with the Blood of the Lamb. The penal Sense or Memory of Sin, shall be entirely taken off and extinct. Only we may conceive so much Remembrance of our own Vileness to remain, as may serve, amidst all our Glories, to raise in us a higher Admiration of the most glorious Goodness of God, and more Passionate Love of Christ. Thus in the *Revelation*; while the Angels cry, *Holy, Holy, Holy, Lord God Almighty*; the Four and Twenty Elders fall down before him that sits on the Throne, and Worship him that liveth for Ever and Ever, and cast their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: For Thou hast Created all Things, and for thy Pleasure they are and were Created*, Rev. iv. 10, 11. They remember themselves naturally Vile; however, now Crown'd and Glorious. They Adore, Love and Praise the God that has made them otherwise than they were by Nature; and lay all their Glories at

the Feet of him who gave them. But, I say, all uneasy memory of Sin; and even of their Infirmities, while they were here below, will be banished. The comfort of their Good Works will stick. These *follow them*, even in Death, (*Rev. xiv. 13.*) and the solace of good Conscience, advances into Joy unspeakable, and full of Glory. Thus as to the Perfection of the Faculties of the Separate Spirits of Just Men made perfect.

Before we proceed further, something shou'd be said, that besides the old Faculties which we now have, we do not know but we may have some new ones added, suitable to that New World, into which we enter: It seems to me very probable, we shall. But of these things, we can yet only make Conjectures: However, a word in brief, as to the *Perfection of their Graces*.

Some Graces, even amongst them that seem here of the First Magnitude, there are, which in their own Nature *argue Imperfection*; such are, *Faith*, and *Hope*, and *Patience*, and *Long-suffering*, and some like them. Now *all these*, by reason of the Perfection of the Future Condition, *shall cease*, and be *changed* into what is agreeable to Perfection. Faith will pass into Vision: What we now believe, we shall then see; and so the *Evidence of things not seen*, will be at an end. Hope will pass into Enjoyment, and being possesst of the Substance of things hoped for, we shall hope no more. Expectation, in which the nature of Hope essentially lies, must, in such case, needs be at

an end. Patience of Evils can there have no place, where no Evil dwells. Nor bearing with one another's Infirmities when all our Infirmities (personal and social, or both our, and our Brethrens) are taken away. And so of other like Graces. But *the greatest of all Graces is Charity*; which will then, and ever remain; and that in a most exalted Estate. Our Love to God, will not then be that faint, dull, poor, forced Compound of Warmth and Indifferency, it is now. It will then be all pure and perpetual Flame. Our Love to Mankind, will not be that narrow hearted stingy Affection, which here begins with Self, and too much confines it self thereto; but as far as Finite Beings are capable thereof, of the same comprehension with God's Love. We shall see by the light of His Glory, and Love by the emanations of His Philanthropy, or by a sympathy with His eternal Good-Will towards Mankind.

I have thus endeavour'd, as I am able, to state the First Point, or resolve the *first Difficulty* proposed; namely, *To what Perfection the Spirits of Just Men, while separated from their Bodies, may be conceiv'd to attain.*

The Second is,

What Happiness their Society can there be to their Christian Brethren, when gather'd to them?

And for resolving hereof, I lay this for a foundation; which for the present, I must take for a certain Truth, because I cannot stand particularly to prove it: Namely, that the Saints shall assuredly know one another in the future World. Indeed, I judge it unquestionably true;

and that as well of the Wicked, as of the Just: But I have no occasion at present to speak touching the former. The Saints, I say, shall not only renew all their Virtuous Acquaintances, and old Friendships, even after the Grave, but contract new ones. We shall know *Abraham, and Isaac, and Jacob; Moses and Elias, and the Prophets; St. Peter and St. Paul, and the beloved Disciple, and all those ancient Witnesses of the Faith, who here, many of them, wandered about in Deserts, and Mountains, and Caves of the Earth; some of them clothed in Sheep-skins, and Goat-skins, destitute, afflicted, tormented; others of them naked, and cold, and hungry, of whom the World was not worthy. But God has provided that, without us, even they should not be made perfect, Heb. xi. ult.* Now this being laid as a Foundation, we may conceive, amongst other Particulars, that the Society of the Spirits of Just Men made perfect will contribute to our Happiness, even when glorified, in the Three following Points.

I. It will be one degree of Happiness, to be free from the solicitude we are apt to retain for the Condition, Good, and Welfare of many of our Christian Friends. There are diverse perhaps now Dead, whom in Life we dearly loved, and touching the condition of whose Souls we have many times Fear and Anxiety: Though sometimes again, as we have reason, we conceive great Hopes touching their Happiness. When therefore we shall find them as happy as our selves, instated as Co-heirs with our Lord Christ Jesus in his Kingdom,

dom all such Solitude must cease. That painful Anxiety, with which possibly we may go out of the World, touching the Perseverance and final Salvation of some we leave behind us, in the midst of a Wicked and Adulterous Generation, (amidst the Temptations and Violence of the World, obnoxious to the Malice of the Devil, and the Deceitfulness of Sin) the Fears, least by any, or all these, they should miscarry (all this Trouble and Concern, which our Love to them gives us for them,) will, I say, be removed; and as we rest from our Labours, so we shall be at rest from those Cares too. This certainly is a degree of Felicity, for which many of us (many a tender Hearted Parent, many Husbands and Wives, many Pious Souls in other Relations) would give a World if they had it at present to be sure of. This is the First Point.

II. In as much as Charity will be there most perfect, the Society of that Holy Multitude must vastly enlarge our otherwise private Joys. It is the Nature of Charity, says the Apostle, (1 Cor. 13. 4.) That it is *kind*, that it *envieth not*, that it *seeketh not its own*, that it *rejoiceth not in Evil*, but certainly therefore rejoiceth in others Good. When therefore we shall see the whole Body of the Faithful all blessed about us, in that Immense Circle of Light, their Bliss will, as by Sympathy, encrease our own, and we shall shine the Brighter by the Vicinity of their Glories.

III. For as much as according to Humane Speaking, and even Understanding, the more there

there are in Heaven of the Spirits of Just Men made perfect, the greater must be the Glory of the most High God, it will prove on this Account, an Encrease of our Joys in Heaven, that by their Society the Glory of God is encreased. To raise the Glory of God to the greatest Pitch, to set forth his Name, and bring Credit to our Holy Religion, ever has been, is, and will be the grand Design and Endeavour of all Holy Men on Earth.

When therefore their Souls shall be received into their Father's House, and shall their join with the vast Fraternity and Assembly of Saints and Angels, whose incessant Business it is to give Glory unto God, this Blessed Company must needs inhance their Joys. It has been sweet to them many a time to give God Praise, even by themselves, on their Knees in their Closets; yet a much greater Joy, to praise him with their Christian Brethren in the great Congregation: But when they shall be taken into the Heavenly Quire, and be taught by Saints, as well as Angels, to sing his Praise, here will be a Congregation and Harmony indeed! Who can express what Joy this must fill such Souls with? This is Matter of Joy to the very Angels in Heaven: They (says our Lord in the Gospel) *Rejoice at the Conversion of a Sinner*, and much more then must we, at the Salvation of so many Sinners, (that have been but in that State happily chang'd) and at their mutual Glorifying God with us.

I have thus endeavoured (according to what of Time I have had to consider, and what

I have

I have of Ability to comprehend, I have, I say, endeavoured) faithfully to represent the *Perfections of Separate Holy Souls*, and how the *Society of one another, adds to each others Bliss*. I am sensible I have come much short of so great a Subject. Words cannot express it, no, nor Thoughts reach it. *Eye has not seen, nor Ear heard, neither has it entred into the Heart of Man, the things which God has prepared for them that love him, 1 Cor. 2. 9.*

If our dear Brother (whose Earthly Part lies here before us) could hear, how I have spoken of these things, though I have endeavoured to take the highest and boldest Flights, which, with Sobriety, I could; yet could he, I say now, after this short Experience of that blessed Perfection, hear what I have said, and together conceive what Notions you have framed thereof, how would he pity us all, groping thus in the Dark, discouraging and thinking of Heavenly Perfection, just as Men born Blind do of Lights; or as those who never saw any thing but Midnight, would do of the Sun walking in his Noon-Days Brightness? How would he, if not reprove our Mistake, yet help our Errors? — *Eia sequor* — I trust we shall all follow him into like Perfection, and then see also.

I Would here willingly stop, or draw a Curtain, for that I am not able to delineate, to the Life, so much of real Worth, and true Christianity, such Prudence and Temper, such Heavenly Mindedness, and serious Sense of Religion,

Religion, as well as Exactness in the outward Offices of it, as dwelt in our Deceased Brother. Verily he was rather a Subject for Admiration and Wonder, than for Commendations. I had almost said he was above Praise. Such Charity to the Bodies, such Care and Compassion to the Souls of Men, such Integrity and Uprightness in his Dealing, and yet such strange Abilities for the Dispatch of Business; such a self-denying Spirit and strict Retiredness, yet, such Constancy in doing Publick Good; such Readiness to oblige all, yet such Sincerity in his Friendship, it is not easie to find: I sincerely profess, I know not where in the present Age to meet with every way, the like Man. In a Word, a Person so accomplish'd for the Publick Employments he sustained, yet no less accurate in his Duties to God, to his Neighbour, and himself, I fear scarce an Age may shew. This he spoken *in general* as to the Bulk of his Excellencies and whole Conversation.

As to some *Particulars* of his Life, (for to all I cannot speak,) there are *Two*, which I shall take Notice of. The First of them is indeed such, in which (according to the Judgments of some fierce Men,) he needs to be Vindicated. He held (or rather he was in a sort by force kept in) *his Place at the Custom House*, during the *worst part of the last Reign*. Touching this I will only Read to you part of a Letter, which I this Day received, from a Person of known Worth and Integrity. I can speak nothing therein of my own Knowledge, for all

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Correspondency, even by Letters, was then cut off between my dear Friend and me. The Letter, after a modest Excuse, which indeed it needed not, relates, ' That he happened to ' be continued in his Employment at the ' *Custom-House* because (at that time) they ' could not be without his Knowledge in the ' Revenue; but how he did employ his Time, ' and the Interest he had amongst that sort then ' in Power, is to none better known (saith ' the Writer) than to my self: He was emi- ' nently Charitable, and useful to the Poor Op- ' prest Protestants; both those who had liv'd ' in the City, and others, who fled for Refuge; ' and made so great Use of the Opportunities ' he had to relieve and assist them, that it was ' more than one half of his Business to run a- ' bout and act in their behalf. What Income ' he had by his Employment, he scattered a- ' broad amongst them, and sought out Occasi- ' ons for so doing; and very often ran Haz- ' zards, in pressing their Sufferings to the Re- ' proach of a Malicious and Revengeful Peo- ' ple, who had rob'd and abus'd them. We ' were daily together in one Corner or other, ' (as we durst without Observance) and I am ' sure he valued nothing more than the good ' he could do (in that sad time) to all that ' wanted his Help. I might enlarge upon this ' Subject, but it may be needless; he is gone ' to his Reward in that Heavenly Kingdom.

Thus my Voucher.

I have all the Reason in the World to be- lieve this Relation; and I here solemnly de-
clare

clare I do: It holds such Proportion with the Temper of his Life, known to me. And this both sufficiently vindicates, and together highly commends our Deceased Friend in that dismal Juncture.

The other Particular relates to God's especial Providence to him on his Death-Bed. It so came to pass, that from his first taking his Bed, his Head, of all Parts, was mostly seized, and though he had frequent, and long *Lucid Intervals*, yet he too often wanted what we call *Sane Memory*; but how often, none knew so well, as she who best knew him, and was of any, most constantly with him. Strangers, who are not acquainted with the Circumstances and private Conversation of People, when in their Healths, are apt to mistake many Speeches or Sayings of theirs in Sicknes, and upon approaching Death, especially if unusual; and this befel the Deceased, divers Visitants and People about him on his Death-Bed, misinterpreting many things he spoke to his Wife, to have been delirious, which she knew to be only the pious Breathings of his Soul. Notwithstanding it must be confest, that sometimes, during his Sicknes, by the Interruption of his Reason, through his Disease, we lost, what perhaps would have been the *most glorious Scene of his Life*. For from a Soul of such standing in Christ, and so long practised in all Christian Virtues, (and more especially in all the Parts of Godliness, and in the several kinds of Devout Exercises, from such a Soul, I say) many Instances of great *Peace and Joy in the Holy*

Holy Ghost; of the Assurances of God's Love, and Foretastes of Heaven; many exalted Ejaculations, and almost Seraphick Strains of Praise (haply even Raptures and Extasie) might have been expected: Not to mention Counsels and Directions to Friends, possibly some peculiar Commands also to certain of them: Exhortations and Admonitions to such attending him that needed them, and passionate Attestations to the Truth of Religion unto all; together with exemplary Dying Recommendations of those he left behind him to God: These and many like Advantages, which none but Souls like his, knew how to value, we lost by this the unhappy Affection of his noblest Part. But it was God's Hand, and more a Punishment to us than to him; for, blessed be our good God, he died in perfect Peace.

Yet upon this, there is one Observation, which I cannot forbear making, that may be for the Spiritual Benefit of us all. It pleased God so to govern his Tongue, and as far as could be perceived, his very Thoughts, under all those discomposed Paroxysms or Emotions of Mind, that nothing came from him any wise unbecoming a Christian of the most Heavenly Temper. All that was heard from him, was either Prayers or Invitations thereto, or Arithmetical Accounts: That is, he was even in his *Deliriums*, either employ'd as a Devout Person in the Exercise of his Religion, or as a diligent Officer in the Discharge of his Calling and honest Business. A rare Providence! and such as should teach us all Two things.

I. How

1. How happy it is to be in our Health, diligent in the Works of our Christian and Common Calling. It may in the very unhappiest and most dangerous Part of our Lives, have an Influence upon us, or move God so to Commiserate us, that in a Dying and even dying Hour, we no wise dishonour him; but our very Infirmities may prove good Examples.

2. It should further teach us, be we of what Condition soever, not to put off any Preparation for Death to the last. If such a Person as this was, so upright and Innocent, so religious and devout, so Temperate, nay even abstemious, had but little more than *Lucid Intervals* on his Death-Bed; What may *they* expect, who have scarce ever seriously entertained the Thoughts of God, or their Duty? Who at Night seldom go to Bed sober? or in the Day time live regularly many Hours in all their Life? And if these should then want the use of Reason, how can they prepare for another World? Repentance is a long and serious Work, to Men of readiest and largest Parts, of most composed Minds, hard to be performed as it should be. We have been a long time committing Sins, and that in great Variety, and cannot possibly in a few Moments look over all that has been so long in doing. A general Repentance will not serve for all Sins. Many require particular Tears, Humiliation, Acts of Faith, Charity, Reconciliation with, or Satisfaction to, our Neighbours. Ah! consider all, ye vain ones, how can all this be done on a Death-Bed, and in a few Hours, yea, though it should happen
you

you had Days, in a few Days? The good God grant all may take Warning early.

There are other things I should have taken Notice of, as to the Memory of our dear Brother deceased. But possibly some may think I am too much a Friend to be impartial. And I confess I am otherways unfit for Panegyrics; I am sure I am unable for such Performance, on this Occasion. I therefore conclude, commending him as a *Pattern of the most universal Virtue* to all your Imitation; and beseeching God, that being admonish'd by this Instance of Mortality, we may all of us, if not *in the Days of our Youth*, (for those are past with many of us) yet in the time of our Health and Vigour, in the time of our soundest Reason and best Judgment, *Remember our Creator, acquaint our selves with God, and make our Peace with him*; live always prepared for our Lord's Coming, whensoever and howsoever he shall call us hence; that so at last, when we are taken away, and our *Bodies return to the Dust as they were*, our *Souls* may be gathered to the *Spirits of Just Men made perfect*, as I doubt not this our Brother's is. *Amen, Amen, Good Lord.*

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